

† *The* †

LUTHERAN OUTLOOK

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Experiment in Racial Segregation

By Arthur C. Knudten



This War for Freedom

By Alvin N. Rogness



Humanities in Higher Education

By George Weida Spohn

Tanganyika's Orphaned Missions

By George N. Anderson

Pointed Paragraphs

HANGING PRAYERS ON STARS

A FEW WEEKS AGO a Christian father was bidding farewell to his son who was about to set out upon the high seas in defense of his country. In that solemn and intimate moment of parting the father said, "My son, when you are out on the high seas and night comes on, I want you to look up into the sky. You will see the same stars I am looking at, and know that on every star Dad is hanging a prayer."

A few days ago the father received a letter from the boy, and in it were these words "Dad, tonight I lay upon the deck until late. It seemed to me I never saw so many beautiful stars. Then I remembered what you said. Goodnight, Dad, I shall continue to look at the stars."

—The Christian Advocate.

Wars come from selfishness arising from the lower natures of men.

—J. C. Massee.

BE STILL AND KNOW

By Ernest O. Sellers

Be still and know that I am God!
Can we today with worlds aflame,
With spirits pressed and hearts in pain,
Heed his command, such knowledge gain?

Be still and know that I am God!
When fierce wars rage and storm winds blow,
When myriads bend 'neath famine's woe,
Mid reeling worlds, can men then know?

Be still and know that I am God!
In Christ revealed all men may know,
By Spirit led may safely go,
And heaven shall yet its peace bestow.

—Watchman-Examiner.

The disappearance of the sturdy, independent-minded, freedom-loving individual and his replacement by a servile mass mentality is the greatest human menace of our time.

—Jan Christian Smuts.

ON WHAT SIDE ARE YOU?

To Win the War We Need:

1. Thrift and savings.
Alcohol ends the one and grabs the other.
2. First-rate mental and physical co-ordination.
Alcohol prevents it.
3. A great reduction in accidents (industrial and highway).
Alcohol increases them.
4. Careful guarding of war secrets.
Alcohol loosens tongues.
5. Healthy bodies.
Alcohol weakens resistance to disease.
6. Clear brains.
Alcohol dulls them.
7. Strong character.
Alcohol is the active ally of immorality.

We are in the throes of war. Which are you going to help—the Liquor Traffic or your imperilled country?

—Mabel Lyman.

There are saints enough if we only know how to find them—sainthoods of the fireside and of the market-place. They wear no glory round their heads; they do their duties in the strength of God; they have their martyrdoms and win their palms, and though they get into no calendars, they leave a benediction and a force behind them on the earth when they go up to heaven.

—Phillips Brooks.

TWO AMERICAS

There are two Americas. One is the America of freedom, of democracy, of faith in the common man. The symbol of this America is the statue of liberty. The song of this America is, "My country, 'tis of thee, sweet land of liberty." The pledge of allegiance to this America is in the burning words, "One nation, indivisible, with liberty and justice to all." That America I love to the depths of my being. Under God, it has my complete loyalty.

But there is another America. This America says that this freedom, this democracy, this faith in the common man must be circumscribed and defin-

ed. It is for the white man; it is not for man as man. This America therefore proceeds to put the man of color "in his place." That place is subservience. Democracy is not for him. That America has produced suppressions, segregations, Jim Crowism, and a divided country.

—E. Stanley Jones.

The mother of little Jimmy, eight, urged him to study his Sunday school lesson, which happened to be on the prodigal son.

Later, she found the boy crying his heart out. Deeply impressed by the emotional effect the story had on the lad, she started a line of inquiry to determine which phase of the story had thus affected him.

Jimmy replied sadly, "Mom, they killed that little fatted calf, and he hadn't done nothin' to nobody!"

—Protestant Voice.

They that deny a God destroy man's nobility, for certainly man is of kin to the beasts by his body; and if he be not of kin to God by his spirit, he is a base and ignoble creature.—Lord Bacon.

The Lutheran Outlook

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REV. E. E. RYDEN, D.D., Acting Editor
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EDITORIAL

IN THE MAY ISSUE of the *Lutheran Outlook* we printed an editorial entitled "When Lutheran Unity Becomes Imperative." It was based on a letter received by an American Lutheran Conference pastor from a soldier member who complained that he and three other Lutheran men had been refused communion by a pastor of a certain church in Texas, presumably because they belong to another synod. In this issue we are pleased to print a letter from Dr. J. W. Behnken, President of the Missouri Synod, deploring our editorial and calling attention to certain discrepancies in the Lutheran soldier's story.

Since receiving Dr. Behnken's letter, we have investigated further into the case and have concluded that President Behnken is correct when he states that the pastor at San Angelo did not "very curtly refuse" to receive the young man to communion. The soldier's letter in this respect was misleading, and we are more than happy to correct the wrong impression created by

However, there are other elements in the case which make it quite obvious that neither the soldier in question nor his companions concluded that they would be cordially welcomed to the communion table at San Angelo. In a letter written by the Texas pastor to the soldier's pastor in Illinois, this sentence occurs:

I sat down on a bench with him and explained the differences in our church practices and those of the Augustana, going through them all, and, upon his stating that he agreed with our practice, I told him that he could partake of communion with us.

AS WE WRITE THIS, another letter comes from an Augustana pastor in Illinois, telling of a related experience by one of his soldier members in a Missouri synod church in Chicago. This soldier wrote his pastor:

I have been attending the Immanuel Evangelical Lutheran church since coming here. It is of the Missouri Synod, however, and I find it difficult to follow their music; and last

night (Maundy Thursday) I located the pastor before the services to learn from him if it would be all right for me to partake in his church of the Lord's supper. He mentioned something about a closer communion in the Missouri Synod church that left me pondering. I never feel very worthy anyway, and many times would rather stay back in the pew rather than leave the Lord's table with doubts and fears of unworthiness. By self-analogy (self-analysis?) I have always been that. So remember me in your prayers, Reverend, that He will graciously help my unbelief.

This soldier does not state whether he went to communion or not. The inference in his letter is that he was discouraged from doing so by a sense of unworthiness. In any event, it is clear that in both instances the soldiers were impressed with the claim that the practices of the Missouri Synod and those of the Augustana Synod in regard to the Lord's supper are at variance, and, in the case of the soldier in Texas, at least, it was only after he had agreed to the Missouri position that he was told he might come to communion. This much is clear from the Texas pastor's own letter.

ARE WE to understand that this is to be the accepted rule among Missouri Synod pastors before permitting service men of other Lutheran synods to come to their communion tables? If so, we not only protest against such a practice but also condemn it as uncharitable and un-Christian. It is quite natural that a young man who finds himself in a strange church far away from home will "agree" with a minister who is impressing him with his own views, but it is just as likely that when he goes away he will deeply resent the implication that he is not a genuine Lutheran and that his own Church is guilty of some heretical practice. Most certainly it will not encourage men of other Lutheran synods to commune at Missouri Synod altars, but will tend to keep them away.

Here, indeed, as we stated in the May editorial, is the open sore in our Lutheran Church in America today, and it is a situation that must be corrected. It was the late Dr. L. W. Boe, in his historic article, "God's Moment,"

who pointed out that the great need of American Lutheranism was mutual recognition. Such recognition, he declared, would not only make it possible for individual Lutherans "to move from one end of the Lutheran Church in this country to the other, freely," but would also place all Lutheran bodies "in that brotherly relationship in which we can do for one another that which it is not possible as members of hostile or opposing camps."

Dr. Boe's voice has now been stilled in death, but the cause of Lutheran unity and understanding which he so ardently championed must go forward. We are convinced that the most pressing problem confronting American Lutheranism today is to bring about, by the guidance of the Spirit of God, inner peace and unity in the Lutheran household of faith. This can be done only when we acknowledge each other as Lutherans, cease our petty bickerings and misunderstandings, call a halt to our destructive competition and duplications, seek mutual forgiveness for our un-Christian jealousies and recriminations, and learn to pray, worship, and commune together as brethren in the faith.

We appreciate Dr. Behnken's letter, and we assure him that we are as eager to bring about a spirit of understanding and good will among Lutherans as He is. However, it is inevitable that frictions and unfortunate situations will continue to arise until Missouri is ready to give to all other Lutheran groups the recognition which they stand ready to give to her. After the stand taken by Missouri at Columbus last year, it ought to be quite clear to all that it's Missouri's move.

Persecution of Norway's Church Leaders Goes On

UNABLE TO MUZZLE the courageous protests of the Church of Norway against the oppressive measures of the Nazi regime in that country, the Quisling government has laid its hands on two additional Lutheran churchmen and placed them in the Grini concentration camp outside of Oslo. They are the world-renowned Prof. Ole Christian Hallesby, head of the Provisional Church Council of Norway, and his chief assistant, Vicar Ludwig Hope, noted evangelist and writer on religious subjects.

The arrest of the two church leaders was ordered by the Nazis after Hallesby and Hope had issued a protest in the name of the Provisional Church Council against the conscription of Norwegian labor for work on German fortifications. The letter of protest, which was sent to all Norwegian clergymen, pointed out that the conscription order was a violation of international law. "The law of total labor mobilization," it stated, "means that Norwegians are conscripted to work, which in reality is German war effort work, under German command, in German uniforms, under German military law and German drill."

This form of service, the protest continued, "is clearly opposed to the Hague Convention, is harmful to national feeling, and puts our men in deepest conflicts of conscience. . . . The Church can not keep silent in this matter of conscience. Silence would mean a betrayal of our Lord, the congregations, and the men whom the Church must serve and protect.

"As Christians, we must regard our country as a gift to the people from God. To every Norwegian it is a strict duty of conscience to be loyal to the country and people among whom God has put him. This duty is holy.

"God has called upon the Church to be society's guardian wherever force is used against men's souls. In accordance with this calling, we ask you, Minister President, to stop conscripting Norwegian citizens for a service which is opposed to their conscience and their sense of justice."

The arrest of Prof. Hallesby and Dean Hope, however, has not broken the spirit of the Norwegian church leaders, and it is believed that Vicar H. E. Wisloeff of Oslo will probably succeed Hallesby as head of the Provisional Church Council.

Extraordinary measures were taken by the Quisling government to quell any uprising on May 17, Norway's independence day, in protest against the arrest of the two churchmen. The day passed quietly, however, in Norway. In Sweden, on the other hand, the situation was different. In various centers throughout that country the day was celebrated with great enthusiasm. At a mass meeting in the Stockholm concert hall, with Prince Carl and Prince Eugene of Sweden in attendance, Dr. Nils Ahnlund, noted Swedish professor of history, predicted that the day of Norway's liberation is not far distant.

"Norway," he declared, "has taught us what a deep abyss separates us from the so-called new order in Europe, and how irreconcilable are the North and the Europe of cannon and concentration camps. . . . The struggle for Norway's honor is not yet concluded. We may look for still greater oppression. But the final issue is already determined. Only fools can reckon on more than one conclusion. The mists still hang heavy over the fjords and valleys, but the heights are already gleaming in the sunlight. The day will soon return when the 'trolls' once more shall be driven into the forests."

In a further effort to break the spirit of the Norwegian clergymen, the Quisling government is said to be planning to conscript opposition ministers for labor service. Two pastors, it is reported, have already been drafted. They are Nils Eide, now working at a U-boat station, and Gustav Hyen, who is employed at Bardu airport.

Is Japanese Evacuation Blessing in Disguise?

NO SOCIAL PROBLEM of our day has created more discussion among thinking Americans than the present plight of the people of Japanese origin within our gates. Pastor Knudten's article in the present issue

of the **Lutheran Outlook** will therefore undoubtedly be welcomed by many readers, since it throws new light on the vexing question.

While the average American newspaper will be principally agitated by reason of the fact that the evacuation program is costing the United States some \$70,000,000 a year, conscientious Christians will be disturbed far more by the very patent fact that a grave injustice has been done to thousands of innocent people.

It is not the purpose of this editorial to question the existence of a military emergency that demanded the adoption of certain drastic measures as safeguards. The exact situation on the west coast is undoubtedly better understood by our responsible federal authorities than by the average American citizen. What must be particularly distasteful to every fair-minded American, however, is the failure to discriminate between 41,000 Japanese nationals and 71,353 American citizens of Japanese descent.

While many of the former are undoubtedly in sympathy with Japan's imperialistic designs, it is the almost unanimous opinion of those who understand the situation best that there are very few disloyal persons among the so-called Nisei, the 71,353 American citizens of Japanese descent. Yet these people have been uprooted from their homes and farms and shops. They have been exploited by unscrupulous sharks who capitalized on their bewilderment and fears. They have been deprived of their liberty and herded behind barbed wires into concentration camps guarded by soldiers. Large numbers have been compelled to live in enforced idleness, though they have been willing to be drafted into the armed services of their country or to become producers of vital food and goods needed by the nation.

And all of this has been done without due process of law and in violation of their constitutional rights as American citizens!

But there is a brighter side to the picture, and it is the Christian Church which is helping to paint that brighter side. Although it can hardly be claimed that a very concerted effort was made before the war to bring the gospel to the little brown people within our own gates—and the Lutheran Church was particularly remiss in this respect—the present plight of these people has not only aroused the deep sympathy of the Church but has led to concrete efforts to do intensive missionary work among them. Unusual opportunities for Sunday school instruction have been afforded by the large concentrations of children, and some effective work is being done along these lines.

The Japanese are also becoming increasingly conscious of the sympathetic attitude of the churches. They are discovering that a large segment of the American people has a Christian conscience. Particularly active in efforts to befriend the Nisei has been the Lutheran Students' Association of America. This organization is working heroically not only for the release of all Nisei who have demonstrated their loyalty, but it is also seeking to find employment for them in various parts of the

country. In these efforts the students deserve the wholehearted co-operation of Lutherans in every community, particularly in rural areas where farm workers are needed. Information on how to secure Japanese workers may be obtained from Secretary of Interior Ickes, who himself is making use of Nisei on his Virginia farm.

This is the final good that may come out of the present evil days which have been visited upon the loyal Japanese-Americans. As Pastor Knudten points out, these people must eventually come to realize that their destiny in America is not to be found in concentrating on the West Coast and in the building there of little Tokyos. They must eventually be absorbed into the cultural stream of the nation. More important still, they must be brought into the fellowship of the Church of Jesus Christ. Here is where the Church has a golden opportunity at the present time to win the confidence of these sorely tried people. By helping them to find work in various parts of the country and also by welcoming them into our churches, these homeless folks will come to understand that Christian America at least has a heart that beats for them.

Once more, through the pleas of these strangers within our gates, may be heard the voice of Him who is ever saying: "I was a stranger, and ye took me in."

Stalin Fetes Davies in Sumptuous Repast

THINGS have been happening fast during the last month in regard to American-Russian relations. When Joseph E. Davies, President Roosevelt's personal envoy to Premier Stalin, arrived in Moscow on May 19 with his secret letter to the red leader, he was welcomed with open arms by the soviets. Three days later it was announced to the world that the Presidium of the Executive Committee of the Communist International (the Comintern) had proposed to all sections of the organization its own dissolution, "thus freeing the separate Communist parties from their duties and obligations and enabling them to adapt their formations, programs, and political activities to the conditions prevailing in the various countries where they exist."

Four days later the soviets held a state dinner in honor of Envoy Davies, at which forty-seven persons were present. According to press reports, Foreign Minister Molotov was toastmaster, and there was much speech-making accompanied by drinking. All in all, nineteen toasts were offered, which, together with eighteen translations, made thirty-seven tilts of the glass necessary. Molotov paid warm tribute to Davies as a man who was doing much to cement the friendship between Russia and the United States.

Stalin was described as being "animated" throughout the long dinner, and on numerous occasions he clinked glasses with Davies, Admiral Standley, who is the regu-

lar United States Ambassador, Sir Archibald, Litvinoff, and Molotov, all of whom were sitting close to him.

The Associated Press stated that the dinner included caviar, back of dried sturgeon, herring with dressing, back of sturgeon in sauce, English style roast beef, cold ham, gelatin, olives, salads, radishes, cucumbers, and a variety of cheeses. Then came wild fowl, chicken soup, consomme, Siberian salmon, snipe and fried potatoes, turkey and cauliflower. This was followed by strawberry tarts and vanilla ice cream, candy, nuts, and liquers.

The main drinks during the dinner were red and white wines, vodka with hot pepper, and champagne. Following the dinner, Stalin's guests walked into the sumptuous Kremlin movie theater. There each guest sat in a giant, soft white leather chair, and beside each chair was a table on which was a bottle of champagne and glasses. As the golden cloth curtain was drawn back, Stalin and Davies settled back in their seats while the screen version of Davies' Book, *Mission to Moscow*, was unfolded.

And all this was taking place on the very day when the Russian delegates to the international food conference at Hot Springs, Va., were telling of the critical food situation in Russia and pleading that more lease-lend food be sent to the land of the soviets! Had the ghost of the late Czar Nicholas walked that night in the Kremlin, he probably would have been amazed to discover how quickly his communist murderers have learned to wax fat on power. If the Russian masses are suffering from malnutrition, there is no evidence that Comrade Stalin and Comrade Molotov are under-nourished.

But there is another sequel to Davies' "mission to Moscow." Four days after the state dinner in the Kremlin in Davies' honor, reports from Washington stated that the United States Ambassador to Russia, Admiral William H. Standley, had offered his resignation to Roosevelt in a pique. The Admiral, who is a brusque and forthright man, was said to feel dissatisfied with the American technique toward Russia, and that he is particularly displeased with the great deference shown the soviets. It was he who, on March 8, frankly told press correspondents in Moscow that the soviets were keeping the Russian people in ignorance of all the lease-lend aid that America was giving them. His act resulted in widespread publicity of lease-lend facts within twenty-four hours, and that practice has been followed by Moscow ever since.

Admiral Standley is also said to complain that American military and naval aides to Russia pass him by, as do also American lease-lend officials and other special envoys who are described as having considered themselves beholden to Harry L. Hopkins in the White House. The last straw was the sending of Mr. Davies to Moscow by President Roosevelt with a sealed message to Stalin. The Admiral is said to have felt that the situation had become an impossible one, and therefore he asked the President to relieve him.

Perhaps Mr. Davies will eventually go back to Moscow and eat of the fat of the land.

The Conference Corner

By President H. L. Yochum

IT'S GOOD to be with you again, dear Reader, here in our Conference Corner.

"Especially after dodging in and out of doors as we did last month in your article on 'Doors into the House of Intersynodical Unity.' This time I'd like to pin you down in our corner and make you really commit yourself on something."

That's fair warning, and I appreciate it. Now on what particular subject do you want to pin me down this month?

"As the president of the Conference, you should be willing and able to outline the probable future of the Conference. I think you listed a prospective subject several months ago that deals with that—'The Destiny of the Conference.' Do you feel prophetic?"

Listen, brother, in these days the Lutheran picture changes so fast that today's prediction as you read it tomorrow will seem like yesterday's bad guess. But it might be helpful to sketch our ideas of what may develop, and exchange our thinking on the subject.

"No you don't, Mr. President! I want your ideas, definitely! You cannot escape by resorting to an exchange of thinking. I have been short-changed too often that way."

Very well. Here goes. And before we put the telescope to our eyes to peer into the future, let's glance for a moment into the mirror of the past.

For three quadrenniums our American Lutheran Conference has paved a firm highway of growing understanding, good will, and soul-satisfying fellowship for its constituent bodies. It has leveled steep hills of nationalistic and linguistic background; it has filled in the hollows of aloofness and isolation. It has promoted a spirit of mutual interest and readiness to co-operate which has benefited all concerned. It has given valuable impetus to the movement toward Lutheran unity in this country. It has fostered several projects of common concern, such as the Home Mission Council, Student Service, preaching missions, and intersynodical seminars. It has published a magazine which deserved wider reading than it received and which has now experienced a metamorphosis into a periodical which occupies a very significant place among current Lutheran publications. It has done some of the ground work for the closer association of all Lutherans which seems imminent. And it has greatly enriched the spiritual life of those most intimately associated together in its activities.

"Really, Mr. President, this begins to sound like a funeral eulogy! Don't tell me the Conference is moribund!"

God forbid! Like Mr. Churchill, I would protest that I did not accept office to effect the dissolution of the empire, or rather, the Conference. But now let's try to

sualize the future amid the swirling clouds of trends and possibilities that sweep across the Lutheran landscape.

As was clearly indicated at our 1942 Convention, the Conference recognizes its responsibility to promote the cause of real Lutheran unity as one of its prime objectives. How shall that be done? Shall we attempt to draw to our fellowship those Lutheran bodies not now with the Conference? Would they welcome an invitation to share our basis of fellowship and also to share with us the task of achieving a closer, more blessed unity by closer association? Or shall we seek to bring into being a new and all-inclusive federation of all Lutheran bodies, sacrificing our own existence as the new child is born? Or shall we turn over to the National Lutheran Council all projects of our Conference and continue for a time purely as an association for mutual edification by occasional meetings for worship and discussion? Or have I missed any possibility?

"Are you asking me, Mr. President? I want your answer to those questions!"

Frankly, neither you nor I, nor anyone, can answer definitely. There is no questioning the irresistible tide which is sweeping all of us into the channel of the National Lutheran Council under the force of world conditions today. It is rather doubtful that the Conference can maintain real vitality without a high purpose or a challenging program. Our chief consideration is not the mere continuation or promotion of the Conference, or any other man-made organization. We are concerned about the will and purpose of God, that which will advance His program for His Church. Our one anxiety is that we do not hinder or interfere with His plans, but find ourselves intelligently and with singleness of heart that which seems to be His will.

We still have unfinished business on our agenda. There are yet kinks in the cables which we should strive to remove, not exactly an easy or pleasant task. And I refer not so much to faults or obstacles which impair unity as we find them in other bodies; I refer pointedly to ourselves. After twelve years of strengthening the bond of fellowship, we should be capable of testing our strength in a concerted effort to untwist some of the kinks in the cables, correct some of our faults and weaknesses as we have discovered them. But that is another topic; we'll go into that when we meet again.

Attack!

THE RECENT full-page advertisement in the *Saturday Evening Post* entitled "Man Turns to the Word of God" gives striking expression to the power of war to drive men back to the elemental realities of life. The upper half of that page reproduces a picture of three desperate men adrift on a rubber raft in a storm-tossed sea. One of the men holds an open Bible in his hands and lifts an agonized face heavenward. A second listens reverently. The third seems at the verge of complete col-

lapse. Below the picture a few chiselled paragraphs tell how the Bible has ministered to the spirit of man in every circumstance of trial and in every age of history: "In the search for peace through generations . . . man has turned to the Bible. For the things men live by are found in this book that is the Word of God. In its pages . . . men have found help for their deepest needs. Comfort for their shattered spirits. Light for their darkest hour. . . . Now, an anguished world turns to this book. . . ."

It is almost impossible to imagine that an advertisement of this type could have appeared in a publication like the *Post* ten or fifteen years ago. And if it had appeared, it would have met a far different response than it meets today. The publishers frankly tell us that in the series of advertisements of which this is one, those with a spiritual message have been particularly well-received. The ancient word of the prophet concerning his rebellious people still holds true of many: "They poured out a prayer when thy chastening was upon them." Under the lashings of war, America too turns her eyes toward God.

To the Church this fact brings an inescapable and heart-searching challenge. The present hour affords untold opportunity for real religious renewal among the masses of our people. Men and women are becoming hungry for the Word of God. But they will not come where anything less than the true Bread is dispensed. The husks of formalism or of doctrinal lip-service, of mere humanitarianism or of emotional sensationalism, will only cause them to turn away in disgust, if not in despair. Now the Church even more in the years just past must be able to lead men to *spiritual reality*—the reality of Eternal Truth clothing itself daily in human flesh—or it will be missing the golden opportunity of a generation.

In order to meet this need, it may be well that some of the older methods of working must be changed, or at least greatly supplemented. The Church has been too much on the defensive in recent years. The watchword now should rather be that of one of the flaming war-posters: *Attack! Attack! Attack!* We cannot continue to sit cozily barricaded behind gray church-walls. We must organize and train for offensive spiritual warfare. For example, if vital prayer-meetings bring miraculous results on a raft adrift on the southern ocean, why should they be permitted to be so uncommon and uncultivated in the rank and file of the major denominations in an hour when all humanity is adrift and in danger of perishing? Again, could not steps such as those now being taken in a number of strategic areas under the banner of Lutheran World Action be duplicated locally in thousands of Lutheran congregations? Even then the fields of opportunity would be far from covered. Should not the spiritual leaders of our country be at least as imaginative as the leaders in science and technology in planning and preparing for the post-war world?

At any rate, we may be sure that every sacrificial effort put forth by the Church today to answer the cry

for the Eternal Word which the war is quickening, will be abundantly rewarded both now and when the world-conflict is over.

Minneapolis, Minn.

Bernhard Christensen.

Free Theological Education

THE ARTICLE by Professor Paul Nyholm on the subject of "A Postgraduate Seminary" appears at a time when there is considerable interest in theological education. Unfortunately, it also appears at a time when it is next to impossible to realize such a plan due to the war. However, the article confronts us with a problem much larger and far more pressing than the establishment of a postgraduate seminary. At the very heart of the desire for such an institution is the realization of our own uncertainty in regard to the training and education of our future pastors. There are also those among Lutheran schoolmen that are not a little chagrined that the Lutheran Church in America cannot boast of a university.

Professor Nyholm asks the question, "Where shall a Lutheran pastor or professor go today to get the light he is seeking?" The answer he gives is, "We need a Lutheran postgraduate seminary." Whether we need a Lutheran postgraduate seminary depends altogether upon what we mean by that term. Whether it be a postgraduate seminary or not, the theological education must be a *free theological education*.

One can not but be apprehensive of the outlook for theological education. Irrespective of the merits or demerits of the present emphasis upon the need of greater Lutheran unity, it is a confusion of Church and school to introduce it into the discussion of theological education. It cannot make for *free theological education*.

Furthermore, we are altogether too slow to see that pastors and professors need *different*, not identical, training and education. I assume that Professor Nyholm is thinking primarily of the pastors, although he also desires to know where the professor shall go for the light. Since it is axiomatic in this discussion that we must differentiate between the training and education of pastors and professors, little shall be said about the preparation of theological teachers.

If we take an approach to the education of pastors with due reference to their functions in the *Church*, we must realize that the goal of that education is not identical with that pursued by professors. It is the pursuing of education mainly directed toward research by pastors that tends to create the false impression that the pastorate is inferior to the professorship. Such theological education is not *free*. If that is what is meant by the term postgraduate seminary, it is highly debatable whether that is the paramount need in the field of theological education. The pastors who are eager to study and to improve themselves are not altogether to blame,

for they are the victims of educational institutions that do not dare to be *free*, but vie with one another in emulating the graduate schools of our universities in which men are being trained primarily for (1) research or (2) teaching. Before committing ourselves to such an educational program, let us remember that one of the great theological schools in this country is desperately trying to alter that very course because the results were not satisfactory.

The fundamental need is for a much more radical change than the establishment of a postgraduate seminary. Of one thing we may be absolutely certain, namely, we are not offering the type of education needed by ordained pastors who desire further study by merely adding a fourth year or more to our curriculum. I am not speaking disparagingly of the work that may be undertaken in such an institution. It is not simply more courses and more hours that we need. We need to open the way for post-ordination study by pastors on terms related to a program of *vital interest and relevancy*, something which only with difficulty can be predicated of degree programs in graduate schools.

Professor Nyholm is right when he says, "There will be a new need for theological thinking and study," but it will take some new, or at least different, form from what we have today. Much of our thinking on the subject of theological education, as well as higher Christian education, is stupefied because we are constantly confusing Church and school. Theological education ought to be the freest of all education, but we are terribly afraid of opinion. In that respect there is reason to believe that a postgraduate seminary may increase the opinion that others have of us; it may also give to us a prestige that we vainly desire. Whether the pooling of our intellectual resources in one institution will be adequate to the task that confronts us is a great question. Centers of study would be better perhaps than one center of learning.

I think that Professor Nyholm has raised a very pertinent question. He is much interested in the issue, but the school he envisages is cast into a mold that does not hold much of a challenge. In the field of theological education the Church has the greatest chance to provide free schools. However, a free school is not a miniature edition or a replica of another school. A free school of theology views its life and work from the vantage point of a free Church. What the writer means by a free theological education can not be discussed within the compass of this article. It implies a free outlook, and it cannot but change our traditional attitude toward theological education. Where is the theological seminary that will establish a school of post-ordination training that will be a free theological education? That type of school will grow out of the need of the Churches or congregations rather than through the gifts of rich men. We can not have a free theological education until we are freed from within.

The Theological Seminary
Grand View College
Des Moines, Iowa.

Ernest D. Nielsen.

Campus Perspectives

Conducted by Fredrik A. Schiotz, Executive Secty.,
Student Service Dept., 327 S. LaSalle St., Chicago, Ill.

University of Minnesota Little Ashram

IT IS THE CUSTOM of some of our university groups in the Lutheran Student Association of America of old annual spring retreats for fellowship, planning, and renewal of Christian purpose. Such was the "Little Ashram" of the University of Minnesota, which met during the week-end of May 15-16.

In spite of driving rain and a chill wind, reminiscent of a wild March gale, seventy-seven students sought the secluded Y.M.C.A. camp atop the bluffs of the St. Croix River, near Hudson, Wisconsin, where the Little Ashram sessions were held. Because this opportunity was put on the priority list by many students, two sororities and fraternities bowed to the occasion and changed the dates of important social events.

Stripped of all formality and dignity, students sat around a roaring fireplace in the main lodge, those in the front row assuming responsibility for turning the teaming shoes tilted on logs in front of the fire to dry. They talked and listened to the Rev. Fredrik A. Schiotz, executive secretary of the Student Service Commission, Chicago. He discussed with them the "Conditions of a Growing Faith" and "Temperate Living." Both topics captured the imagination of the students. They were spurred to search out idols in their lives—not pagan idols of brass or silver, but modern ones which bid highly for the attention and eventually the souls of students today.

In discussing living temperately, students felt called upon to reweigh self-imposed values. It was suggested that the only sure guide to temperate living was that whatever we eat or drink or do should be done to the glory of God—if we can thank God for things we will not use them to extremes."

Students voted to give their offering at Sunday morning worship to Lutheran World Action.

Saturday evening and Sunday afternoon the campers divided into four student-led seminars. Here every one had opportunities to air opinion. *Problems of Christian Faith* was led by June Sederstrom, recently awarded an American Youth Foundation Scholarship and a medal as outstanding senior at University Farm Campus. Phyllis Wittmer, counsellor for Lutheran women at the University, led a seminar on *Churchmanship*; one on *Temperate Living* was in charge of William Gentz, student at Luther Seminary. *Problems of Reconstruction* were led by Arnold Ryden, university alumnus who has just completed a scholarship at Harvard.

Homeward bound campers said the brief week-end retreat gave them a "spiritual uplift," "refreshed outlook," "deepened friendships," and "the reassurance that all problems have a solution through His Word and grace." They agree that "we forgot about ourselves and our petty worries, our horizons are broadened, and we have a better idea of what we as Christians should be doing."

Back of the enthusiastic co-operation of the students one could discern the intelligent stimulus and direction of the Rev. Carl Lund-Quist, secretary of the Twin City Lutheran Student Foundation.

—Deloris Kanten, Editor,
The American Lutheran Student.

Pastoral

By Lewis C. Larsen, Eugene, Oregon

PREACH the gospel good and strong,
Teach its doctrine real and sure,
Make it living, bring it pure;
Preach the gospel with a song.

Preach to sinners, preach of sin,
And its brood of death and hell;
Preach it so exceeding well
That it stirs the soul within.

Tell of Christ, the crucified,
Simple, speaking to a child;
Honest and exceeding mild
Must the gospel be applied.

Paint a halo round His thorn;
Brightness streaming from above,
Flaming justice, burning love
Let His sinless head adorn.

Make the cross in darkest gray,
—History of the human race—
Sin and sorrow to embrace
At the footing in the clay.

Preach the Christ, His love, His call,
Be it yours, to give it out;
—Not in whispers, not a shout—
Let the truth as showers fall.

Ask you, where you get supplies?
Do as John and take a rest
On His loving, breathing breast;
Listen to His word: "Arise."

Our Experiment in Racial Segregation

By the Rev. Arthur C. Knudten

Pastor of St. John's Lutheran Church, Los Angeles, Calif.

TO STATE that we as an American people believe in race segregation as a policy of state would be little short of heresy, yet in the story of our nation there have been areas where one might well conclude that our intention of equality of opportunity for all people regardless of racial origin has been set aside more or less permanently.

We are engaged in a war with Japan for the first time and under circumstances of utter surprise. The result in many areas has been to vent our anger on any person who carries the racial mark of that nation much as we gave expression to our feelings against the Hun of the last war.

In the three western states of California, Washington, and Oregon, there were 41,000 Japanese nationals, 57,878 Italian nationals and 22,000 German nationals before the war. In addition to these there were 71,353 citizens of Japanese descent. With outbreak of war in 1941 and in the ensuing plans for the defense of these areas, the 41,000 Japanese nationals and the 71,353 Japanese citizens of our country were ordered to evacuate their homes and possessions, but all other nationals were allowed to remain. This set us on a program of racial segregation, which may yet be productive of great good.

To refresh our memories of the salient facts, let us recall that in March 1942 the first evacuees set out for Manzanar to partially completed barracks, in which single persons and families were sometimes assigned promiscuously without privacy, and with many hardships attendant upon frontier living. From Seattle to San Diego every area was evacuated to some other interior point in California or elsewhere. This was the first evacuation.

No sooner was this completed than the total of 112,353 Japanese citizens and Japanese nationals alike was again set in motion in migrations extending to October 1942 to Relocation Centers. This was the second evacuation.

Costs Government \$70,000,000 a year

It is this program of restraint that today is again the focus of attention in the press because of the fact that it is costing our government \$70,000,000 a year to carry it out. And it has cost the evacuees over \$100,000,000 in lost capital and business.

Some would have our people believe that the evacuees are the recipients of great favors financially. Besides their food and lodging in tar-papered barracks within barbed-wire enclosures under military guard, they receive \$8, \$12, or \$16 per month for work done according to their specialized skills. About one-third of the inhabitants of each Center are thus employed; the other two-thirds, many of whom are young people, are living in compelled idleness. A pastor, because of the nature of his work, may receive as much as \$16 monthly. If he is

the only wage-earner in his family, that constitutes the family's monthly income.

These Relocation Centers, ten in number and located in seven different states, seem intended to serve in a two-fold way. First, they are a dwelling-place for those relocated in the second evacuation, and, secondly, they serve as distribution points for those who pass the qualifications of our government services and are sent out as students to colleges which will receive them, or as highly specialized workers in offices, in institutions, in agriculture, and other areas of service.

A report for March 1943 indicates that a total of one thousand persons have been released and another total of 4,800 persons is awaiting investigation and confirmation of work, and a welcome in the areas to which they would go. There are, however, 112,353 persons under restraint, and, if the proportion of those rehabilitated in American life continues at the present rate, it would take over 15 years to liquidate the Relocation Centers.

Fears of Rumor-shocked People

A recent editorial in the *Heart Mountain Sentinel*, the weekly published by the evacuees at the Center near Cody, Wyoming, gives a picture of the rumor-shocked life of these people. The fear of having to migrate en masse again, the fear that the only hospital of the Center will be taken from them and turned into a convalescent hospital for soldiers, the fear that their stored farm machinery will be confiscated by Californians at extortioner's prices—these are only a part of their nightmare of fears.

The Terminal Islander of San Pedro, California, knows how he was frightened out of his home and possessions on a two to three-week notice, and how sharks came in to buy their refrigerators, stoves, and other furnishings at prices ranging from \$2 to \$5 each; how their husbands were taken to internment camps; how husbandless families lived in Los Angeles kindergarten rooms on the floors for weeks, and how rumors that they would be corraled into barbed wire enclosures to become the prey of bombers, or mobs of native sons, flew about thick and fast.

For most of them the year spent in the Centers has been a nightmare of rumor and counter-rumor. For many it has meant a loss of faith in religion and in the country of their birth. Stoically they have waited and they are hoping. Aimlessness bordering on defeatism is seizing their hearts.

Some have gone out to the beet-fields, to laboring camps, to work in the stores; but the competition of our war-time civilization has been a burden to many less stout-hearted. They have felt constrained to return to the Centers.

From Melting-pot to Stewing-pot

A by-product of this segregation has been a growth in indifference to things American, due to the continued living under the same roof of first-generation Japanese nationals with their American children. In normal life the youth had his own organizations and social groups. He was in the melting-pot of American culture, but now he is in the stewing-pot of a frustrated cultural group.

The national is so by virtue of our laws; he can never become a citizen. Yet he is blamed for not being American. Gerald K., however, is typical of many another young American reared in such a home when he says that his parents have no intention of returning to Japan after the war. "This is their country," he says. "They don't know any other."

The loyalty of the youth, or the second-generation called Nisei, has often been called in question. The wide-publicized statement of the Commander of defense of the western area that "A Jap is always a Jap" is an axiom here. It is one of those dangerous generalizations that may be untrue as well as true.

Before the war these youth were organized in a group called the Japanese-American Citizens' League with a membership of 15,000. All of these members are of the finest loyal second-generation material to be found in any racial group. They are the active nucleus of the youth population of the Centers. In fact, they are so American in their feelings that they resent the thought of being put into a racial combat unit. They wish to wait until they will be inducted into the service like other citizens. The feeling is that they are eligible, then why not be drafted?

Would Treat Japs Like All Others

It is of interest to note that on this point Senator Chandler's recommendation is in agreement. His three points are:

1. To make all draft laws applicable to eligible American citizens.
2. To intern disloyal Japanese in internment camps.
3. To find jobs for loyal Japanese-Americans.

Mr. Charles Ernst, director of the Center at Topaz, Utah, said recently of the 7,800 evacuees in his Center that his job is:

First, to give the best substitute for a home possible under the circumstances.

Second, to train those who are able to do useful work.

Third, to get the Japanese out of the camp as soon as they can be absorbed in regular employment.

There is as yet no fundamental solution, but it does seem that necessity, if not wisdom, will compel a solution. Many minds are at work to find some way out.

Church Playing Important Role

In the effort to keep the morale of the evacuees up, the Christian Church has played a very large part and is destined to play a much larger one because it involves the Church-at-large in the rehabilitation movement. Re-

location now is definitely rehabilitation, because so many have lost their possessions, and are weakened in their faith.

The Church before the war failed to make an appreciable impression on the 112,353 citizens and aliens alike. In 88 Christian churches in the three states, there were only 12,000 members. With the exception of a few families scattered in Missouri Synod, United Lutheran, and possibly American Lutheran churches, and some other Christians who came from our schools in Japan, our Lutheran Church has had no program for direct approach to this problem.

The Church within the Centers, however, has been very active in ministering to the spiritual needs of the confinees. It has been criticized for trying too hard to maintain the original church memberships rather than trying to reach the non-Christian majorities. There is some reason for this, namely, that no outside evangelistic assistance has been permitted, and the inmate personnel has been so over-burdened with the many unaccustomed tasks of Center life that little advance Christian work has been done.

Growing Interest among Indifferent

We do know that at the Santa Anita race-track Center as many as 4,500 persons, both citizen and alien alike, attended the regular church services during the time that 18,000 evacuees lived there for six months. There was a growing movement on the part of the church-indifferent majority toward a Christian interest as part of their fuller adjustment to the American cultural scene. Whether the strategic moment was missed or not is difficult to say, but room for progress exists.

As secretary for Sunday school materials in connection with the Wartime Protestant Commission, we can report that a fine piece of work is being done by pastors and lay teachers alike. Some schools have enrollments as high as 1,200 pupils, children and youth, others range about 400 members. The total for the ten Centers is 5,572 pupils taught by 459 teachers. Ten Protestant denominations have contributed the materials and quarterlies needed for this work. These denominations are: Presbyterian, Evangelical and Reformed, Methodist, Free Methodist, Christian, United Lutheran, Episcopalian, Baptist, Congregational, and United Brethren. Through their publishing houses and boards of missions, these grants have been made by the outside Church to help the inside Church. And more than this has been done.

The inside Church has contributed funds from the contributions of some of the Centers; some have been unable to contribute anything. Three Centers have become self-supporting and provide their own literature. There has been a slow increase in attendances.

New Opportunity for Church

The flow of the evacuees now is out from the Centers. Is the Church outside ready for them? In travelling across the country from California to the East, we have enjoyed meeting evacuees in Utah, in Nebraska, in Illi-

nois, on the streets and in the trains. Each expresses joy at being free again, but some seem a bit bewildered. Others are going back to the Centers to make final preparations for leaving.

Some denominations have set up hostels in urban areas where they function as Christian distribution points, as well as refuges in times of defeat. The experience in California has shown the Japanese-American youth that he

must not build up little Tokyos again. Will our Christian churches help them to realize their dream of absorption in the American cultural stream?

Or will our experiment in racial segregation continue racial segregation by driving this frustrated cultural group into a continued minority withdrawal from American life? Individual Christian churches and pastors hold the key to the future.

The Humanities in Higher Education

By George Weida Spohn, Ph.D.

Chairman of Dept. of English, St. Olaf College,
Northfield, Minnesota

EDUCATION is a means of meeting and satisfying definite human needs. These needs depend upon man's conception of himself, what he thinks of his essential nature, mission, and ultimate destiny.

Two conceptions which have to a large extent dominated man's thought of himself during the last century may be noted. First, as a result of the unprecedented advance of science, he has come to think of himself as a biological animal, just another item in the colossal scheme of nature, the product of heredity and environment, over neither of which he has any control. Second, as a result of the incredibly rapid industrialization of society, with its attendant mass production, competition, and profit motive, he regards himself as an economic animal whose controlling purpose is the acquisition of property and still more property.

The needs which arise from these conceptions are clear and well defined. As a biological animal, man demands contrivances, gadgets, and machines which will make his life easier and more comfortable, the so-called standard of living being measured by the relative ability to command their use; as an economic animal, he demands the training and cultivation of those skills which will enable him to occupy a profitable place in his industrialized society at the earliest possible moment.

Ignoring Man's High Destiny

Both of those procedures ignore the very characteristics of man which raise him above the level of mere animalism, biological and economic, characteristics which he discovered more than two thousand years ago and which mark him as a creature apart. That he possesses such traits is further implied in the question of the Psalmist, "What is man that Thou art mindful of him?" Mindful not in the sense that God is mindful of the lilies of the field or the birds of the air, but mindful in the sense that He has appointed for him a very special eternal destiny. They are also expressed in the eloquent words of Hamlet: "What piece of work is man! how

noble in reason! how infinite in faculties! in form and moving how express and admirable! in action how like an angel! in apprehension how like a god! the beauty of the world! the paragon of animals!"

An educational program planned and administered from the point of view of these purely physical conceptions and for the purposes indicated can only result in producing technological and economic barbarians. It is indeed evident that the advance guard of these barbarians is already assembling on the front of the stage in increasing numbers.

Man Must Re-discover Himself

And what is the antidote to counteract these forces and to bring man back to his own which he is now in danger of losing? It would be presumptuous to insist dogmatically upon any specific panacea. But it is obvious that the first requirement is a changed view of man's nature and destiny, as well as the purpose of his life. He must re-discover himself. The sincere acceptance and recognition of what the ancient Greeks thought of him, and what the Psalmist and Shakespeare said of him, would open the way to the restoration of man's dignity and the glorious mission of his life. Add to these the injunction of the Master, "Be ye therefore perfect as your Father which is in heaven is perfect," and the main objective of life can hardly be expressed more clearly.

The history of the race proves beyond a doubt that the mainspring of man's ideals and conduct derive from his religious yearning and relationships. No matter what his conception of religion may have been or what outward observances he may have used to express this conception, the fact is that he was in constant search of the spiritual reality which he knew must be the very heart of the universe. The assumption of such a reality, and the search for it, are common to all religious systems. Whatever man has achieved is in the last analysis the translation of his religious ideals into actual living. For

the Greeks the highest ideal was beauty, through intelligence and moderation; for the Hebrew, obedience to God; for the Christian, to borrow Matthew Arnold's phrase, the striving for perfection.

The Role the Humanities Must Play

And here one finds the indisputable role which the humanities must play in education. After man's discovery of his essential nature, he has persistently struggled to improve his condition and to direct the potential possibilities of his nature to better and higher things. He has never been a realist as far as he himself is concerned. To be sure, he has always faced the facts of his nature and condition, but to his everlasting credit it must be said that he never accepted them as final. He looked beyond the fact into the realm of the ideal, and when he sought to make the ideal the new fact. He transferred finality from fact to the ideal. If this had not been his historic practice, he would very likely be still wearing skin clothes and living in caves.

Man has left behind him a long record of his struggle for an increasingly better way of life. Call it, if you will, a record of his long striving in the direction of ultimate perfection. In this record, man thinks of himself as a man, and of the problems which beset him as man's problems, and certainly not confined to merely biological and economic considerations. In this record, furthermore, man appears for the most part at his best, but at times also at his worst, for he still is far removed from saintliness, and besides, the records must be honest and not allowed to be padded. The result is that when one follows his record one is conscious of man's continued expansiveness, of his constant efforts to mount higher, and to move farther and farther away from his more primitive past. It is as though he had been following a line of incandescent bulbs strung across an otherwise dark landscape, of which he sees only one at a time. No sooner has he reached one when he sees the distant glow of a new one, and forthwith starts in pursuit of it.

Forces Working for Higher Life

Because in very recent years man seems actually to have started on a backward trek into the darkness along the lines of extinguished bulbs, it is more than ever necessary that he be exposed to the enduring ideas, ideals, and achievements which have made man what he is; they constitute the forces which have helped him to become civilized. Deny him contact with them without providing other values to replace them, and the inevitable result will be a gradual dehumanization of mankind and the inevitable reversion to the most crassly materialistic attitude toward life. Emerson was right when he said that if he worked all day with a hoe handle, he would very likely think in terms of hoe handles when evening came.

It seems, then, that a reasonable share of time should be devoted to the study of man's contemplation of himself as recorded in history, philosophy, language, literature, and the arts. Reasonable, in this connection, may be regarded as sufficient in quantity and quality to serve

as a balance to the predominant interest in things. And contrary to what one hears in criticism of those who would emphasize the humanities, it must be said in their defense that they regard interest in things not only as a legitimate part of the educational scheme, but as an indispensable necessity. It is just as easy to become unbalanced in the direction of the humanities, and as earnestly to be deplored. The point is, interest should be distributed over the entire field of intellectual and spiritual activity. The end and goal is the development of well-rounded men and women who have a sympathetic and appreciative interest in man's total achievement and can "see life steadily and see it whole." That is, to lay the foundation for continued intellectual endeavor, both as escape from boredom and as a means of continued growth. And all this pointing toward the further goal of becoming the best possible human being.

Looking at the Humanities

But to return to the humanities. History, in the most comprehensive sense, is the record of man's achievement. More strictly speaking, it records the striving for his political, social, and economic welfare. Philosophy is the record of his perennial search for truth and reality, which gives a measure of certainty and stability to life and points the way to its meaning and significance. In this search man has combed all phases of life ranging from "earth to heaven, from heaven to earth," in search of every ray of light which might illumine some dark corner in the mystery of existence. The languages are the very roots from which have grown the cultures and civilization of the race. Here one finds all the conceptions, from the satisfaction of the simplest wants to the highest flight of aspiration which constitute the way of life and determine the course it is to take. One cannot get closer to the heart of a people than through its language. Art, in the Aristotelean sense, is an imitation of life. This does not mean that it is a mere copy of nature. Obviously, that does not need doing, for nature admittedly did a fairly good job in her own right. Unless art can improve upon nature there is no excuse for it. And art does improve upon nature, by doing what nature might have done, but did not see fit to do, in accordance with the same laws which nature follows in carrying forward her operations. Art is nature plus, and that plus, that is, whatever is added to the work of nature, is supplied by the artist. In other words, by man. In art, then, it may be safely assumed, man must appear at his very best. And contact with art in whatever form is contact with man when he is at his very best, the study, contemplation and understanding of all those characteristics which definitely distinguish him from all other animate creatures, the characteristics which make him a man.

This is especially true of the art of literature, for man is both the subject and the author. He is represented as being at his best by an author who must be at his best in order to represent him. It is true, according to Aristotle, that man may also be represented as being worse than he is. And this has happened. On the other hand,

it is also admitted that the literature which has withstood the ravages of time does invariably represent him as getting better not worse. This does not mean that the two types of representation are not employed. They are, and must be, to give art the authority of truth. In actual life there are better men and worse men, and art must recognize that. But the final impression of art must also be the impression that man is not hopeless, is not getting worse, but is actually getting better. It is one of the great missions of literature to keep man aware of the glory of life in general, and the potential expansiveness of his capacities in particular. The authors of the Old Testament and Shakespeare cannot be accused of reticence in representing the sins, vices, and crimes of men. But no one arises from a reading of these immortal books with the sense of hopelessness regarding man's future, rather with a heightened sense of his almost incredible capacity to rise above his lower self.

The late George Edward Woodberry, one of the master literary critics of this century, insisted that all great literature, indeed all art, must be idealistic and moral. In spite of the thin pipings of later critical theorists that the consideration of moral values does not enter into the evaluation of art, time has steadfastly proved that the art and literature which have survived are moral and idealistic. It is incredible even to think that any great human effort should pander to the ignoble impulses and instincts of man.

Spiritual Heritage Must Be Passed On

Not only have students a right to this spiritual heritage, the colleges and universities must face the urgent

responsibility of introducing them to it, and grounding them in it. If this responsibility is neglected, the result can only be that students in higher institutions of learning, if these indeed remain institutions of learning, will be gradually but surely weaned away from the enduring qualities which make them the human beings that they are. The inevitable result will be a gradual dehumanization and the decline of those qualities which man recognized in himself when he discovered that he was a man. It is not stretching the point to say that in time he will become a mere robot, as helpless under the impact of technological pressure as some think he is helpless against the laws of heredity and environment. The practical question which one must face is whether education, and the colossal sums of money which are expended in its name, should be a dedicated partner to this nefarious business.

Education is the pursuit, assimilation, and appropriation of ideas. If the race is to be kept human, the generations to come must be made the heirs of the finest human traditions of the past, to the end they may be applied to the life of today and enriched by the experience of each generation, and handed on to those who are to follow in order to guarantee an increasingly richer life in the future. In the words of Matthew Arnold, "to know the best that is known and thought in the world, and by in its turn making this known, to create a current of true and fresh ideas." It might be well for educators to take a leaf out of the book of the Master, who certainly did not come to teach man how to make a living, but just as certainly to teach him a way of life.

Tanganyika's Orphaned Missions

By the Rev. George N. Anderson, D.D., Lit.D.

Augustana Missionary to Tanganyika, Africa

ONE OF THE first casualties of a world war is world missions. Orphaned missions share with other "warphans" in world-wide suffering and privation. These orphaned missions (Protestant) total 120 in forty countries. The International Missionary Council (world-wide) has undertaken the sponsorship for them as a sort of clearing-house, including the distribution of funds.

The Lutheran Churches of America associated in the National Lutheran Council and co-operating in Lutheran World Action which include practically all but "Missouri," assumed the financial support of all distressed Lutheran Missions of Germany, Denmark, Norway, and Finland. The Norwegian government-in-exile has also allotted large sums to the needy Norwegian Missions. The National Lutheran Council Churches have thus far done splendidly in alleviating the most pressing needs,

so that the work is going on far beyond our most sanguine expectations. They have won the commendation and admiration of the International Missionary Council and of the whole Christian world. "The most striking record is that of the American Lutheran Churches," declares Van Dusen in *What Are the Churches Doing?*

Among the fields needing help were those controlled by the German Protestant Missions in Tanganyika: Leipzig, Berlin, Bethel (Bielefeld), Moravian, Neukirchen, comprising some 150,000 Christians. At the outbreak of war these were united with the Augustana Lutheran Mission, and later also with the Swedish Evangelical Society, in a Federation on a Lutheran Basis. Most of these had organized native synods with a good deal of autonomy. There are some sixty ordained African clergymen, and some 2,000 teachers, evangelists, and catechists on these fields.

African Christians Supporting Own Workers

These African Christians are standing the shock of a world war in amazing fashion. They are practically supporting all their own workers, pastors, teachers, evangelists, and catechists, and are building churches and chapel-schools with their own funds and voluntary labor. By the end of 1940 all of the German missionaries with the exception of an aged couple had been interned. Upon the outbreak of hostilities certain missionaries who signed a parole were permitted to carry on with certain restrictions. Others, quite a number, who were known to be Nazis, were not given this privilege. The Tanganyika government (British) exercised remarkable patience and restraint, but was eventually reluctantly forced to intern the remaining missionaries for reasons that need not be dwelt on in this paper.

The government then made official arrangements with the Augustana Synod Mission to supervise and care for the large and extensive Leipzig, Bethel, and Berlin fields. There had been previous understanding between these missions and Augustana, especially by the Praeses (the Rev. Paul Rother) of the Federation. Funds are supplied by the Churches of the National Lutheran Council. The Anglo-Danish Moravians are caring for the German Moravian field, and the Church Missionary Society (Australian Anglicans) the Neukirchen field, which is very small. Some National Lutheran Council funds have been applied there also. The Augustana Mission now holds leases on all the property of the three above-named fields, expiring August 1, 1945, with the privilege of renewal. Some of this property is revenue-producing, which is used exclusively for that particular field.

Five "Bishops" Supervise Fields

The Augustana Mission has from its own workers assigned two ordained missionaries, two doctors and a nurse to these fields, besides giving much time of its resident and committees. One nurse has been assigned by the Norwegian Lutheran Church of America from its South African field. The Swedish Evangelical Society has assigned an ordained missionary, and the Church of Sweden Mission two ordained missionaries, one from Rhodesia and one from South Africa.

Thus, five ordained missionaries have been appointed as Superintendents, one for each of five large areas: (1) Leipzig-Kilimanjaro-Arusha-Pare, the Rev. Dr. R. Leusch; (2) Bethel-Usambara-Tanga, the Rev. G. Berander; (3) Berlin-Usaramo-Daressalaam, the Rev. R. Fult; (4) Berlin-Southern Highlands, the Rev. M. Nordeldt; (5) Bethel-Bukoba, the Rev. Dr. B. Sundkler. With these "Bishops" supervising the indigenous churches with their African clergy, vicars, and teachers, the situation is far from hopeless, though their number should be doubled or even trebled.

These missions maintained a number of large hospitals and many dispensaries. Two of the large hospitals now have doctors, namely Drs. O. Olson and B. Friberg, Dr.

E. Norberg is on furlough, and two doctors are about ready to leave for Africa. Still more doctors and nurses, however, are needed.

Through the sympathetic co-operation of the government with its grants-in-aid, and the loan of a CMS missionary, it has been possible to keep the large training school at Marangu (Leipzig) open. There is a large staff of excellent African teachers at this School, which serves not only the Leipzig field but the Bethel-Usambara field as well.

The training school of the Bethel-Bukoba field at Kigarama has also been kept going through the same generous support of the government, retaining Miss Boesch, a Swiss national, as principal and a quite efficient staff of African teachers. The government also supports the school at Kidugala of the Berlin-Southern Highlands field, which is in charge of a very proficient African of the Chaga tribe. A number of its graduates and some from a government school of this area are received by the training school of the Augustana Mission at Kinampanda.

Educational Work of Supreme Importance

The great need is in the field of educational missions, especially in the training of African pastors, teachers, evangelists, and medical workers. Under proper supervision and guidance, there are a large number of experienced Africans in these fields who could do a great deal of the routine teaching. But a goodly number of educational missionaries are urgently required. Even so, it would take some time before new missionaries were fully equipped to supervise this large and important work. It may be found advisable that experienced missionaries now in the field, and even superintendents, be appointed to this strategic educational work, especially in preparing the hundreds of teacher-evangelists required in these great areas.

About 95 per cent of all elementary education is still in the hands of missions, and one can readily see that this provides the greatest evangelistic opportunity. It may well be that after the war governments in colonial areas will undertake a greater share of the educational work, at least such are the rumors in mission circles. Tanganyika is (was?) a mandate under the now defunct League of Nations. There is, of course, talk of international mandates, but our friend John Bull (Winston Churchill) doesn't seem to take kindly to that. Anything can happen!

The Vuga Mission Press, owned and controlled by the Bethel Mission, has in the past also served all these missions well, by publishing books and pamphlets in the vernaculars and a monthly journal, and by doing printing jobs for all and sundry. Efforts are being made to reopen this Press. This would require a "white" manager, and another missionary for editorial work. A large number of African Christians were trained in this work, even operating linotype machines, and it is hoped they would be available, though a number may have entered govern-

ment service. One great difficulty would be to get paper stock, inks, type material, and other requisites, and not least spare parts for these German-made machines.

There Is an Indigenous Church!

The above brief sketch ought to make it clear that the situation in these mission fields could be much worse. *There is an indigenous Church in Africa!* The very situation has challenged that Church and it is, on the whole, responding magnificently. God is using this opportunity (*kairos*) to call forth African leaders of His Church, and to strengthen its rank and file. That ought to hearten and encourage all of us of the home Churches to give them all the support we can of men and means, especially for the evangelizing of the million pagans in the areas of these African Churches.

A word of commendation for the Augustana missionaries out in Tanganyika is quite in order. We have already mentioned how they have already gladly given from their rather small staff two pastors, two doctors, three wives, and a nurse (and may give more), which means that the remaining force has taken on added burdens. It means something to give up two of your three doctors. I have sometimes said it would be just too bad to have an emergency need (*viz.* acute appendicitis) with the doctor on the other side of the Ndulumo River, when it is in flood and impassable for days! And a medal or two for the Swedish missionaries may also be quite in order.

Good Story, But It Wasn't True

Just the other day I received the British edition of *What Is the Church Doing?* by H. P. Van Dusen, published in January 1943. The book is a most encouraging recital of the work of the Church world-wide, not least on the far-flung frontiers of the mission fields. It must be difficult, however, to get the truth in all cases, and we feel constrained to correct the statement on page 54 which refers to the Meru section of the Leipzig field (Arusha). We quote: "From another section of Africa comes one further brief picture which may serve as a symbol of what is taking place within the World Church in war-time. This incident occurs in a British territory where a large native Church has been built up under the direction of German missionaries. The latter are to be placed in internment. A British missionary arrives to take over. On the day preceding the departure of the Germans, the ordination of the first African pastor from the Meru tribe is scheduled. The British missionary is invited to preach the sermon and share in the ordination. . . . The African comes forward to be commissioned as a minister of Jesus Christ. . . . As the service concludes, his spiritual sponsor turns to face imprisonment and commits into the hands of the 'enemy' the shepherding and nurture of this new pastor and his flock."

This story fortunately is not true. The Augustana Mission, which took over this field once before right after

World War I, was again at hand to take over in World War II, and was well known and loved. I know, for I was there. There was and is no need for any British missionaries taking over any of these mission fields. The Lutherans will take care of their own household of faith. But that means that the Lutherans will have to continue their support of these and any other orphaned missions wherever they are on this globe.

Experienced Missionaries Badly Needed

It might be possible that the Lutheran Missions in Africa (and Madagascar), such as the NLCA, the LFC, the Swedish Missions, and possibly the ULCA of Liberia, could assign a few of their *experienced* missionaries for these Tanganyika fields *now*. We say *experienced* advisedly, for these African leaders are very independent and self-confident but have profound respect for experience. Knowledge of the language is secondary to experience, and one can get along anywhere in the Territory with a knowledge of the lingua franca, Swahili, which is easily learned.

Since misapprehension may easily arise from the statement on page 19 of the "Handbook for Pastors and Speakers" issued by Lutheran World Action, it may be well to clarify that the Kiomboi and Ruruma mission stations mentioned there are not asking for nor receiving any help from LWA funds, since they are part of the Augustana field which is not orphaned. Augustana pastors at least need this information and others as well. The "30 missionaries and workers needed at once" are not for the Kiomboi Ruruma" area, as seems to be implied, but for the former German fields, Leipzig, Bethel and Berlin.

Future of Tanganyika Missions?

What of the future? It may be precarious to prognosticate. But some 20-odd years in Tanganyika, knowing the indigenous Church and the Tanganyika government intimately, embolden me to assume at least the role of an Ilamba "munakedagu" (foreteller).

1. It may be many years before the German Mission Societies will be allowed to return, and it is highly probable that if the British government can prevent it they may never return.

2. The indigenous Church is not only a reality; it will continue to grow most encouragingly, and it should be given every encouragement. *All our mission thinking and planning should be definitely orientated to the development and consummation of an "Africanate,"* to use a term by E. W. Smith in his *Church of the Reformation in Tanganyika*. I have seen these African leaders from some twenty-five tribes in conference and in worship, praying if necessary each in his own tongue, or in the Swahili, all united in the evangelical faith which they have been taught by faithful missionaries, which they treasure and which by the grace of our Lord Jesus Christ they mean to perpetuate to their children and their neighbors. The war has accelerated greatly the movement for a self-governing, self-supporting, self-perpetuating Church, and for this we thank God.

Sweden May Play Important Part

3. Sweden has suffered no loss of man-power thus far this war, and may not suffer any. The mission interest there has always been high, never higher than at present. The Swedish Evangelical Society is in intimate touch with the Berlin Mission both on the field and in Europe. Berlin and Stockholm, speaking "missionally," are in close and constant touch with each other, hence it would seem logical and wise that the Swedish Mission take over the Berlin field in Tanganyika. The Church of Sweden has already two key-men in the Bethel field, they could easily supply more, and could thus "take over" Usambara and Bukoba. Now I am assuming that the Christians of Germany are gathering mission funds as we have been told (Britain with her back to the wall is doggedly continued her mission giving), and that after the war these should be available for their old fields even if German missionaries may not be allowed to return to Tanganyika. Of course, international politics and economics may upset our "dreams."

4. Then there is the Leipzig field. The gospel has been there for fifty years. The Chagas are a virile, self-reliant tribe. They have been deeply indoctrinated in Reformation truths. Trust Leipzig for that! They know what they want. They stand right up even to the British government, once taking a case right to 10 Downing Street, London (The Colonial Office), with a highly paid bar-ster and winning their case! I have known the paramount chief, Petro Itosi Mareale, since he was a mere child. He is a famous Christian leader of his Church and his community. Then there is Stefano Moshi, one of my pupils in Marangu in 1925-26, now one of the finest Christian educators of Tanganyika. There also is Pastor Mazaro of Arusha, a real preacher and seelsorger. There are hundreds of others. Just give them a chance (and they are getting that chance now), and they will do miracles." Let us unite in giving them a few key-men, superintendents, educators, doctors, and nurses, and they will not only evangelize this great tribe (even the Roman Catholics among them), but their surrounding tribes as well, including the Masai and the Pare.

And Why Not Missouri?

5. The National Lutheran Council Churches must keep up their interest, their prayers, their giving for years to come for this emergent daughter Church of the Reformation in Tanganyika. And why not the great Missouri Synod, as well? What if Missouri had given or the support of the orphaned missions as the other Lutherans have done. Why not? Isn't Missouri interested in perpetuating Reformation truths and principles all round the world? There is no *direct* benefit to any National Lutheran Council Church in giving men and

means to this emergent Church in Tanganyika—it's just as much Missouri's obligation before God as theirs. That was "some" article by Pannkoke in the March issue of the *Lutheran Outlook*. I hope he won't be tried for heresy. He probably won't, since "that Missouri Synod is dead." And, *mirabile dictu*, the "youngster" survived, so we have no fears now for the old "war-horse." The Paul Lindemanns (he of sainted memory) are evidently increasing. I remember him as a neighbor when I served the First Church of Saint Paul, and still remember with a thrill when I was invited as a furloughed missionary to speak in his Missouri church, and even got a liberal offering for missions in Tanganyika! That "nest-egg" is waiting for thousands of Missouri dollars for these orphaned Missions.

Come, come, Missouri (all in the family, you know), aren't the old controversies burned out? The world is on fire, in the words of Paul Lindemann. How can we keep playing our little hoses on the bonfires in our own backyards, when the world is on fire! The implication is that these bonfires are of our own building. Let's get a united front in the Church of the Reformation in America when the world needs that united front. "Let us magnify the task of our Church in a disintegrating world" (Pannkoke), and get so absorbed in that, that the "suspicion" and "prejudice" die of neglect. That goes for all of us!

Might Practice Praying Together, Too

And since I have assumed the role not only of a "munakedagu" but what is much more presumptuous, that of a monitor as well (please forgive!), I may be permitted to round this out by reminding of Pannkoke's "Lutheran idea of fate," that Missouri may be honored by having a more direct share in supporting the emergent Church of the Reformation in Tanganyika, and, if so, it would be a good idea practising praying with the rest of us Lutherans here in America. For one thing is certain, no divisive factor will be tolerated by the African Church. The African Christians pray beautifully together, "Moravian" and "Bethel," neither strongly confessionally Lutheran, with "Leipzig," ultra-Lutheran! Why, bless you, they can't even understand to any appreciable degree the dichotomy between Evangelical and Roman!

And this would hold also for my good Anglican friend, Bishop Chambers, and his co-adjutor, Wynn-Jones, who would do well to set their own house in order with their high-high-Church-Anglo-Catholics of the UMCA!

Now is the day of long-range planning, praying and working for "World-Lutheranism," and in God's good time, as He wills, for the Ecumenical Christian Church of the world.

This War for Freedom

By the Rev. Alvin N. Rogness,
Mason City, Iowa

THE WORD "freedom" is the most universally accepted battle-cry in this war. To keep our freedom, we send our finest manhood to every sector of this world, and we mobilize an entire people in a convulsive movement of our entire economy. There is no price we are not willing to pay, if only our freedom can be kept inviolate.

An ideology so compelling deserves careful definition. Often one is haunted by the suspicion that the average American does not know what he means by the term. As frequently is the case, and tragically so, we rise to great excitement over that which remains nothing more than a shibboleth, or a slogan of the moment. And the tragedy reaches towering proportions when a mere bit of rhetoric stirs a people to such staggering sacrifices as we are called upon to make at this time. It is both a rational and a righteous necessity that we now should know what we mean by the term "freedom."

Simply stated, there are two kinds of freedom. There is the freedom to do what we want to do; there is the freedom to do what we ought to do. Into the warp and woof of our national life both these freedoms have been interwoven. Both traditions have their antecedents in definite historic movements.

The freedom to do what we ought to do stems from the Protestant Reformation, with its insistence upon the worth of the soul of man as a child of God, and dates from the sixteenth and seventeenth centuries. The freedom to do what we want to do emerges from Modern Romanticism and Naturalism, with its demand for the rights of man as a child of nature, and dates from the eighteenth and nineteenth centuries. The former had its formulation in the Christian Humanism of Erasmus, Thomas More, and Colet, and the stern Puritanism of William of Orange and Cromwell. The latter found expression in the puerile Utopianism of Rousseau and the soured cynicism of Voltaire. The ideal of man's freedom to do what he ought to do rallied itself around Luther's famous manifesto: "The Christian man is the most free lord of all, and subject to none. The Christian man is the most dutiful servant of all, and subject to every one." The ideal of man's freedom to do what he wants to do rallied itself around the slogan of the French Revolution: "Liberty, Equality, Fraternity." The one was the freedom of privilege and obligation; the other, the freedom of claims and self-assertion. One was nurtured in the lands of the Reformation Church; the other spawned amid the excesses of the guillotine.

America's Founders Had Both Concepts

Both these traditions laid hold upon the minds of our Founding Fathers. The great documents of the American Revolution contain elements of each, and their con-

trasting emphases are often unobserved by the casual reader. In the Declaration of Independence, Thomas Jefferson voiced the faith of the age of Romanticism, speaking of the rights of the natural man which he said were self-evident. But in the Constitution we find a rugged adherence to the more sombre and moral insights, with its shrewd provision for checks and balances to safeguard the new nation against the incipient anarchy of the natural man's freedom to do as he might wish to do. Our national thought these 150 years has held these two concepts of freedom in tension: on the one hand the freedom of the child of God to do the will of God, unfettered by tyranny, whether from within or without; the other, the freedom of the man of nature to give unfettered expression to the impulses and inclinations of his being.

It does make a difference which of these freedoms we are fighting for in this war. If we are fighting for the freedom to do as we want to do, then our war is an economic war, a war for more tin and rubber, because we want more telephones and refrigerators and radios and automobiles. It is a jungle war, a grim struggle for the survival of the fittest, in which avarice and brutishness must triumph. You see, if by "the American way of life" we mean the freedom to do just as we please, however we embellish the thought, then this war is nothing more than the bloody battle of bullies for economic toys.

What Freedom Do We Fight For?

It is quite a different matter if we battle for the freedom to do that which we ought to do. If when we speak of the freedom of speech, we mean the right to speak the truth; if when we speak of the freedom of press, we mean the right to publish the truth; if when we speak of the freedom of peaceful assembly, we mean the right to assemble for purposes of truth and justice; if when we speak of the freedom of worship, we mean the right to worship God—then we are speaking of the freedom of man, as a child of God, to do that which, under God, he ought to do.

On the other hand, if by the freedom of speech, we mean the right to speak as we wish, whether it be true or harmful, or just or unjust; if by the freedom of press, we mean the right to publish anything, with total disregard for truth and equity; if by the freedom of peaceful assembly, we mean the right to gather for any purpose, whether for anarchy or order, common harm or common good; if by the freedom of worship, we mean the right to worship any imagined deity, whether it leads to the orgies of riotous lust or the excesses of tribal passion—then we are speaking of the freedom of the natural man to abandon himself lawlessly to any whim that might for the moment possess him. If "the American

ty" is the latter, then it is the way of anarchy and
ragery, however sophisticated its garb. If the former,
n "the American Way" is the expression in the body
atic of the Kingdom of God in the collective organiza-
n of man on earth.

America's Ideal: "Liberty in Law"

In that song which perhaps more than any other has
come our national hymn, we sing:

America, America, God mend thine every flaw,
Confirm thy soul in self-control, thy liberty in law."
The founders of our nation, the term "liberty in law"
and a definite meaning. By law, they did not mean the
law of man; they meant the law of God. Hitler has said,
"Law is what I say." If he says one thing on Monday,
and its contrary on Tuesday, then law has changed over-
night. It is not so in the American sense. If Congress
one session declares one thing to be law, and in the
next session declares the contrary to be law, in a pro-
found sense Law has remained constant, the acts of Con-
gress notwithstanding. Specific statutory enactments
have changed, it is true; but in a higher sense *The Law*
the same, yesterday, today, and forever. For Law is
God. If Congress should some day vote unanimously
that anyone could break contracts at will, then Congress
would not have made a new law; it would have plunged
the nation into lawlessness. In the deepest sense, man
does not make law. Man interprets or discovers the Law
which God from the beginning has made. Our Congress
is charged with the task of reflecting upon, defining, and
ordering that Law which an omnipotent God has once
and for all enacted. Only within the orbit of that Law
can there be any true liberty. Upon this rock our na-
tional structure is reared.

This ideal, "liberty in law," is in danger of attack from
two sectors. It may be attacked from within, and it may
be attacked from without. The devil, the world, and our
own sinful flesh may storm it from within. Caesars and
Napoleons and Hitlers may threaten it from without.

Even if our geographic boundaries should never be
threatened, every one of our 130 millions of people stands
in danger of losing it from within. The tyranny of pas-
sions under Satanic dominion can make vassals of every
citizen in our commonwealth. The freedom of the inner
man is basic to any freedom in any collectivism of man.
This year, which is the centennial year of our Norwegian
Lutheran Church, we sing:

"Faith of our fathers, living still
In spite of dungeon, fire, and sword . . .
Our fathers, chained in prisons dark,
Were still in heart and conscience free. . . ."

That sort of freedom, is the elemental one. These men
were free from the guilt of sin through the cross of
Christ; they were free from the dominion of sin in the
resurrection of Christ. The Son had made them free,
and they were free indeed.

When Freedom Becomes Tyranny

The inner tyranny can be far more abject and tho-
roughgoing than any dictatorship from without. Free-
dom from poverty can never come from the abundance
of things; for man does not live by bread alone. Freedom
from fear can never come from coastal cannon or a two-
ocean navy; for fear is routed from the human heart
only when that heart rests confidently in the perfect love
of Christ. A nation may be impoverished of soul and
fearful of spirit, however overwhelming its balance of
trade, however impressive its armies and navies. The
stars and stripes may conceivably symbolize the greatest
imperialism of all history, and yet be unfurled over a
nation in utter slavery to spiritual lawlessness and an-
archy.

The Church of Christ on earth is a militant Church.
In days of peace as in days of war, the Church of the
Word and Sacraments is in continuous mobilization a-
gainst an enemy more cunning and ingenious than flesh
and blood, "against the principalities, against the powers,
against the world rulers of this darkness, against the
spiritual hosts of wickedness in the heavenly places."
Nor is it an exaggeration to say that this continuous war-
fare of the Church is far more a "decisive battle" for the
real liberty of our America than the cumulative cam-
paigns on all the fronts of its global wars. For if the war
on the inner front be lost, then any external war becomes
nothing but the spectacle of natural men fighting for
their savage right to do what their anarchical passions
want to do.

The Faith That Overcomes the World

In 1843 a few Norwegian immigrants in Muskego, Wis-
consin, mobilized their resources for this inner battle.
Far from their native land, amid the strange surround-
ings of prairie life, they sensed the danger of being over-
come by fears and cares and lusts that infested pioneer
life. They built a fort, in the form of a log-cabin church.
Within it a man of God preached the Word of God and
administered the sacraments of God. The Holy Ghost
armed their souls with the whole armor of God. And
they faced the trials of frontiersmen in the firm faith
expressed in the hymn of their fathers:

"Stood we alone in our own might,
Our striving would be losing;
For us the One True Man doth fight,
The Man of God's own choosing.
Who is this Chosen One?
'Tis Jesus Christ, the Son,
The Lord of Hosts, 'tis He
Who wins the victory
In every field of battle."

To this first small battalion, company after company
came to be added, until today nearly 3,000 congregations
are marching in faith against the tyranny that assails
our great nation from within. This war is not over. We
celebrate this year the 100th anniversary of its warfare,
and enter the next 100 years with flags unfurled and

spirits undaunted. And we would betray not only the God above us but also the "sweet land of liberty" around us if we let the war against the tyrants of central Europe blind our visions to the century of warfare against the tyranny of the universe.

What the Church Fights For

It is as it should be, when the people cradled in the Church of the Reformation are vigilant in their defense of this "liberty in law" from tyrants without as well as from tyrants within. When the retrospect of history enables man to write the chapters of this decade, a large place will very likely be given the heroic defense of this liberty in the lands of our fathers. The clergy and teachers of Norway have led their people in unparalleled protest to tyranny. They have insisted on the right to be free—not to be free to sail their boats as they wanted to, nor to buy and sell as they wanted to, nor to ski and skate as they wanted to. They have insisted on their right to be free to teach and preach the truth as they ought to. They would sacrifice convenience; they would

not sacrifice integrity. Their indignation, unprecedented in modern times, was not the passionate vindictiveness of the man of nature; it was the holy wrath of the man of God.

We of the Lutheran Church in America, their kin by blood and culture and faith, have risen against the foe in the same righteous indignation. We are not sending the young men of Luther across the Atlantic and the Pacific to assure us freedom to get the lion's share of the world's trade. Our battle is not for the freedom of the jungle; it is a battle for the freedom of the Kingdom of God on earth. We do not want to be free to do that which we want to do; we surrendered that freedom in baptism, and we surrender it in the daily renewal of our souls in repentance and faith. We want to be free to do that which, under God, we ought to do. For that freedom we are willing to pay any price. And in paying that price, we lift our hearts in prayer to God that these stars and stripes may wave over a land that shall have men and women brave in a courage born of faith in God, and men and women free in a liberty flowering within the law of God.

THE READER'S VIEWPOINT

DID NOT "VERY CURTLY REFUSE"

Dear Doctor Ryden:

TODAY'S MAIL brought the May issue of the *Lutheran Outlook*. On page 69 under the caption, "When Lutheran Unity Becomes Imperative," you quote a letter which some young soldier wrote to his pastor somewhere in Illinois. I wish that this letter had not been printed. I say this because the same case has been brought to our attention and the other side was given a hearing. The Pastor at San Angelo acted in full accord with the agreement reached between the two Commissions and furthermore states that he certainly did not "very curtly refuse" to receive young men to communion. He sympathetically sat down with the young man for a proper exploration before receiving him to communion and accepted his announcement. Another soldier was with him but nothing was said about his participation of the Lord's Supper. In other words, the pastor in question, whom I know personally as a very sympathetic young man, declares that the accusation is unwarranted and not based on fact.

I am very sorry for that reason that such matters appear in print. It inflames passions, and there is no cause for it. Hereafter please do what you can to hear the other side before such accusations are publicized.

With regard to the *Lutheran Outlook* let me say that I am a subscriber and receive it regularly. I am impressed with its make-up and find much of its contents, though not always in full agreement with them, very interesting.

With sincere greetings,

Respectfully yours,

Oak Park, Ill.

J. W. BEHNKEN.

"EXCITING AND ARRESTING"

Dear Dr. Ryden:

Congratulations to you and your staff on the new publication, *Lutheran Outlook*. The title is exciting and arresting. The make-up compares favorably with the *Christian Century*,

a magazine you find in the library of most wide-awake ministers today. The *Lutheran Outlook* will undoubtedly be welcomed in most state and college campus libraries, where a theological conference magazine would receive scant recognition.

The contents of the March issue was excellent. If future issues will be as good, we will have little to fear on that score. However, by all means let's keep the price at \$1.50 even if it has to be subsidized for awhile. What we want now is SUBSCRIBERS. When you have them and give them what they want in a theological journal, you need not fear that they won't stay with you even if you are compelled a year hence to raise the price.

Again, congratulations on your fine beginning and may God bless your efforts richly to broadcast His Word.

In His service,

Michigan State College,
Lansing, Mich.

WM. YOUNG,

ANOTHER BOOSTER FOR "OUTLOOK"

My dear Doctor Ryden:

I must take this opportunity of congratulating you upon the new *Lutheran Outlook*. I like the appearance and tone of the magazine as well as the quality of the contributions.

With kindest regards and best wishes, I am

Sincerely yours,

Columbus, O.

W. P. HIERONYMUS.

"A MESSENGER OF UNITY"

Dear Dr. Ryden:

You are to be complimented on the first issue of the *Lutheran Outlook*. It is excellent in appearance, quality, and content.

This new venture should augur well for the American Lutheran Conference. May the Lord of the Church bless this messenger of Lutheran unity.

Sincerely,

Chicago, Ill.

THEODORE E. MATSON.

DOESN'T APPROVE NEW SIZE

Dear Brother Ryden:

I know that it has been decided to change both the name and the size of the official organ of the American Lutheran Conference. However, I would like to express a wish, as one of the readers of this magazine, namely, that the original size might be maintained. The size of the sample copy is an inconvenient size. I like to file this magazine in my bookshelf, but this new size is entirely out of question. Why shouldn't this magazine continue to be book size?

I hope that others feel the same way about it, and I know they do, for they expressed such sentiments at our conference when the subject was discussed. I would appreciate anything that might be done in this matter.

Loyally yours,

Mer, Texas

F. R. BREHMER.

THIS IS AN OPEN FORUM

Dear Dr. Ryden:

May I, a member of "The Lutheran Peace Fellowship," ask the liberty of asking you a very honest and frank question concerning the attitude of the *Lutheran Outlook*, in which two sample copies made me interested?

Will it, like the majority of our Lutheran papers, consider an essential part of its mission to oil the present war machinery and tell its readers "again and again" that a good Lutheran may with a good conscience "turn the bayonet in the body of his Christian brother," by giving the one new commandment, "That ye love one another, as I have loved you," a vacation for the duration? Or will people, like the "practical" members of "The Fellowship of Reconciliation," have a chance to view their opinions and state, e.g., that they think it a shame that the Lutheran Church, the "Church of the Pure Doctrine" can not (or will not) support their own twenty-one boys who went to the CPS camps following the dictates of their conscience?

I would appreciate it very much if you would be kind enough to enlighten me on this question.

Yours gratefully,

Knoxville, Tenn

W. RODEMANN.

DEFENDING THE WHOLE CONVOY

Dear Dr. Ryden:

I am prompted to write you a few lines in appreciation and commendation of the content and appearance of the *Lutheran Outlook*, successor to the *Journal of Theology*. I have enjoyed and profited by the splendid articles in the *Journal*, and the broadened scope of the *Outlook* seems to carry great future possibilities for the Lutheran Church of America. We hope that we are looking at the dawning of a new day when we are more anxious to find notes of harmony than to listen for discords in our Lutheran family; when we find ourselves the same convoy more intent to defend it from spiritual enemies in the air and sea than to criticize the behavior and workings of some of the ships; at all times concerned about the cargo of our great heritage.

Therefore, as a reader of the *Outlook*, I wish to congratulate you as acting editor and bespeak for the periodical the blessings of God.

Yours fraternally,

ahoo, Nebr.

J. EDOR LARSON.

AN ANSWER TO A NEED

Dear Editor Ryden:

I am enjoying the *Lutheran Outlook* immensely. The publication is in its own right an answer to the need of a paper that is not bound by synodical lines. It should not be confined to pastors, but lay people should be encouraged to subscribe.

Sincerely,

eneca, Ill.

OLIVER EVERETTE.

APPRECIATION OF AN OLD READER

I have been reading the *Journal* for some years, and wish to express my appreciation of its new name, form and make-up. Wishing you success in giving Lutherans a wider, clearer, and directing *Outlook*, I remain

Sincerely yours in Christ,

Minneapolis, Minn.

C. K. SOLBERG.

FROM "HEART OF MISSOURI LUTHERANISM"

My dear Dr. Ryden:

Please accept sincere congratulations on the *Outlook* from the heart of Missouri Lutheranism. If its divine message were not enough to convince me that the Lutheran Church has a great future in our country, certainly fruits such as this would persuade me to that view.

Orchids to Dr. Pannkoke for his article, "Toward Understanding and Good Will." It is very heartening to learn that the other Lutheran bodies are not unaware that Missouri is "housecleaning." There are many of us who are tired of seeing the phrase, "two-thirds of the Lutherans in this country," and would like to see it changed to read, "the Lutherans in this country." We would like to see the day when it would be unnecessary to read editorials such as "When Lutheran Unity Becomes Imperative."

Favorable reaction to the Graduate and Joint Seminary ideas.

Applause for your cosmopolitan tone. For the first time, we can pick up a Lutheran periodical and still feel that we are living in 1943.

Best wishes for new and greater success.

Yours truly,

Concordia Seminary,
St. Louis, Mo.

A STUDENT OF THEOLOGY.

PLAN FOR POSTGRADUATE SEMINARY

Dear Editor:

The article on a postgraduate seminary in the last issue of the *Lutheran Outlook* prompts me to write of a plan whereby our American Lutheran Conference may have the postgraduate seminary without much delay or extra financing.

Considering first the pastors who would be interested, we would have to make it possible for them to attend the seminary by giving it such location that all could reach it. It should also give opportunity to complete the course for the doctor of theology degree. Considering these needs, my plan would be to choose from the American Lutheran Conference a dean of the seminary who might be elected for a nine-year period. He would be provided with a full-time secretary and office equipment. The office would be established for three years at a place and assisting professors would be found in the seminaries at that place or in the ranks of the ministry near there. Supplementary courses in music, oratory, philosophy, education, history, and related subjects could be taken at universities or seminaries.

With the dean teaching one class, two visiting professors teaching one class each, and by taking two classes at a university or seminary, the student would be able to get five hours each week per semester and at the end of three years would have thirty hours, or the usual resident requirement for the doctor of theology course. Classes could be held, for instance, on Tuesday afternoon, Tuesday evening and Wednesday morning. Pastors could take the degree course while keeping up their parish work and would travel each week to the seminary for the class work.

By having the graduate seminary for three years at a place, it would give pastors within a radius of 150 to 200 miles opportunity to attend it. If it were held three years at St. Paul, three years at Columbus, and three years at Chicago or Rock Island (or alternating between the last two places in their turn), we would reach most of our men. If

the schedule were planned from the beginning, many of our pastors could be located at mission stations or in parishes in the locality where the seminary would be held.

At the end of three years the examinations would be given by the dean and by the six visiting professors who had taught during the six semesters. The dean and the secretary would supervise the writing of the graduate thesis, and special advisers might be secured from seminary faculties or the assisting teachers. If thirty men would be able to attend in each locality, it would give an average of ten graduates each year. Entrance and graduation requirements should be placed quite high to retain the value and scholarship worthy of the doctor's degree.

The cost for the postgraduate seminary can also be set up here in probable figures. The cost for dean, his secretary, and office may be placed at \$6,000 a year. Cost for each visiting instructor may be \$500 each year. Tuition at the local university or seminary may also be placed at \$1,000. Accommodations at the local seminary for classrooms or office space should not be too hard to secure. Thus, by using the existing facilities, the entire cost might be less than \$10,000 a year, which divided among the members of the American Lutheran Conference would not be excessive. Considering the total spent for the regular theological education, this would be crowning all seminary training with the postgraduate course at a very small cost.

The student would expect to pay a tuition of perhaps \$100 a year. This would defray part of the cost of the school. The student would also expect to pay perhaps an average of \$200 a year for travel and lodging. Cost of books, diploma, and gown for graduation may be \$300. Thus the total cost for the student in securing the graduate course leading to the doctor's degree might be \$1200 over a period of three years.

The postgraduate study is a challenge to our pastors to investigate new fields and to carry present theological standards ever higher. It would deepen the spiritual currents in our Church as well. It would give our churches a finer scholarship and more secure foundations. This plan would give the student more choice classes and a more desirable doctrinal emphasis than is obtainable at the Eastern graduate schools. It could be inaugurated quite soon and without an initial drive for funds and building. The present seminary presidents might be the governing board. The preliminary work for the Master of Theology degree can be conducted as it has been without much change. If pastors in each of the localities mentioned would write their local seminary president of the possibilities of pursuing graduate work on this or similar plan we could soon find out where to begin.

Finally, this is only a plan, maybe only conjecture, and the writer is very willing to yield to any change or other plan that may seem better.

Very sincerely yours,
MILTON T. BRATRUD
Sheyenne, N.D.

LIKES NEW FORMAT

Dear Mr. Editor:

The *Lutheran Outlook* is very fine. Like the new format better than the old. The articles are splendid. So are the editorials. The new features, "On the Religious Horizon," and, "Surveying the Conference," are splendid ideas.

May the *Outlook* find many subscribers. I shall do what I can to make this wish a reality.

Cordially yours,
REV. WM. ENGELKE
Tipton, Kans.

A BATTING AVERAGE

Dear Brother:

Three hits out of three times at bat. That's pretty good! At least that's my version of your batting average with the *Lutheran Outlook*! The format literally cries out to be read! And the contents compel reading! You've set a steep pace

in these first three issues, and if you keep it up, there's no telling how great the result may be. More power to you!

With best wishes for continued success in your important work, and with kindest regards, I am,

Fraternally yours,
WILBUR N. PALMQUIST
Marquette, Mich.

A MISSOURI PASTOR COMMENTS

To the Editor:

Enclosed please find a check for \$2.50 in payment of one year's subscription to the *Lutheran Outlook*. I have enjoyed reading the two issues from cover to cover and then passed them on to other pastors of my (Missouri) synod, and I plan to continue this practice. If all pastors of the American Lutheran Conference, and many pastors of other synods, would not only subscribe for but also read a magazine like the *Lutheran Outlook*, a better understanding and greater appreciation of other Lutherans would result—and there are few things of which the majority of ministers in all Lutheran synods stand in greater need than just that.

There is a wonderful field and a most important task waiting for a paper like the *Lutheran Outlook*: to remove the mistaken views, the prejudices, and the "anti-feeling" of so many clergymen in all synods in regard to the clergy and membership of other synods. During the twenty-four years I have served in the ministry, a burden of my regular prayers has been that God in His own time and manners would lead all Lutherans in America into a true unity of the spirit based on sound Biblical and Confessional doctrine and practice. To this end I have constantly subscribed for and read, periodicals published by other synods, sought by contact and association with ministers of other synods in the vicinity of my fields of labor to keep them better informed about conditions in the Missouri Synod, and also tried to keep pastors of my own synod more correctly informed about other synods and their clergy, wherever I found opportunity. Now there are hundreds of ministers in the Missouri Synod praying and laboring to the same end.

Why are the many sincere efforts of recent years toward Lutheran unity apparently getting nowhere? Because the mistaken views held, the prejudices, and the "anti-spirit" fostered in so many a pastor's heart over against the ministers of other synods (and I think this is the case with the majority of clergymen in all synods) prevent the entire clergy of the various synods from getting down to the business of removing the differences that really exist in doctrine and practice. If you can get these obstacles out of the way, I am certain that all Lutheran pastors in every community would be willing and glad to meet regularly in free intersynodical conferences to study the real differences on the basis of Holy Scripture with open minds. Get the entire clergy of the various synods to do this, and God's Holy Spirit will take care of the rest, the fruits. That is His business, not ours, for, according to divine promise, His blessings will not be lacking.

Permit me to illustrate by a few examples what I mean by "mistaken views, prejudices, and anti-spirit."

1. I am informed that in the executive committee meetings of the American Lutheran Conference, the American Lutheran Church was dissuaded from bringing the discussion of their agreements with the Missouri synod on the floor of the convention of the American Lutheran Conference because "the anti-Missouri feeling was at too high a pitch and that time was not opportune for a consideration of these documents."

2. Similarly, all the efforts of the Missouri Synod's commissioners have failed to budge the Wisconsin Synod into agreeing to join them in intersynodical conferences with the American Lutheran Church Commissioners.

3. Many Missouri synod pastors blame all pastors of any other synod for the rare and extreme cases of unfaithfulness

doctrine and practice which some of their brethren in ministry become guilty of, and which receive wide publicity.

Even the official organ of a synod, *Folkebladet* of the Norwegian Lutheran Free Church, as recently as Dec. 2, 1942, severely criticised Missouri for several things which the Missouri Synod never has taught and practiced, and which we would criticize just as severely if truly found anywhere.

I personally know of cases where Missouri pastors were denounced for laxity on the liquor question because they would not join in political work for prohibition, but when a Missouri pastor had his congregation excommunicate a member for persistent drunkenness, said member was received with open arms by the criticizing pastor into his congregation of another synod. There was an exactly parallel case when the evil was divorce. On another occasion I had an awful time proving to a young pastor of another synod that Missouri did not teach that "only Missourians go to heaven."

Very few pastors of other synods correctly understand Missouri's position on "unionism," together with the Biblical reasons for that position. The same is true, though perhaps to a lesser extent, about our position on inspiration, synodical authority, or popery (which is nil), etc.

Now pardon me for making this letter so long. When I started, I only intended to write a few words, but it was too good to stop. I hope and pray our heavenly Father may bless the *Lutheran Outlook* with widespread and successful service for the welfare, maintenance, and extension of the Kingdom of Christ on earth, in particular also that it may stand and remain a blessed instrument promoting true Lutheran unity.

Sincerely,

BUNDE SKOV

Lupton, Colo.

The statement about the American Lutheran Church being persuaded from bringing discussion of their agreements with Missouri on the floor of the American Lutheran Conference Convention is not based on fact. No such pressure was ever brought to bear on the American Lutheran Church.—*The Editor*.

VIEWING the BOOKS

PLANNING A YEAR'S PULPIT WORK by Andrew W. Blackwood. Abingdon-Cokesbury Press, 240 pp., \$2.00.

The Princeton professor of homiletics suggests a plan for a minister's preaching, both morning and evening services. Though he uses the three chief festivals of the church year, Christmas, Easter and Pentecost, as the end-points of his first three quarters, there is really no use made of the church year; Advent or Lenten season, no notice of Epiphany, Palm Sunday, Holy Week, or Ascension Day. The only difference between what this book recommends and the average Reformed minister's "free" preaching (free in the sense that there is no controlling principle except the preacher's whim) is that Dr. Blackwood would have the preacher plan for a whole year ahead. It is an improvement, of course, over no planning at all; but it would never satisfy a Lutheran minister.

J. A. Dell.

THE CHRIST WE KNOW by Lars P. Qualben. Thomas Nelson and Sons, New York. 169 pages.

A new book is off the press. That fact in itself will certainly not occasion surprise or arouse interest. The reading public is being flooded with newly published books.

But this time the new book off the press is one to make the

reader who is interested in Christian literature pause and take note. It is a book to be read and re-read. It is a book which is gripping in interest. It is a volume which is uniquely interesting in its presentation. It is a work which deals with subject matter of supreme importance and presents it in a captivating manner.

Dr. Lars P. Qualben is nationally known as a Church historian. His book, *A History of the Christian Church*, is used as a text by colleges and seminaries throughout the land. He has also written a book in the field of Church History under the title, *The Lutheran Church in America*. In his new book, *The Christ We Know*, Dr. Qualben has launched into a new field of writing. The work is in the field of devotional and exegetical literature. In our judgment, he has succeeded brilliantly. The first eighteen verses of the Gospel by John is the rich source material that has been the inspiration for the volume which he has written.

There are several reasons why Dr. Qualben has produced a splendid volume available to the reading public. The presentation centers about the unifying figure of seeing Christ through a series of windows. He leads the reader on progressively from window to window to view seven vital characteristics of Jesus Christ. "He is—the Eternal—the Word—a Person—in the Godhead—God—Creator—Life—Light." He then moves on to clearly delineate how Christ was received. He was Opposed—Rejected—Received.

The presentation is clarified through a series of diagrams. It is illuminated by the use of interesting and convincing illustrations from science and nature. It is written in clear, understandable, and readable language.

The reviewer believes that Dr. Qualben has made a splendid contribution to Christian literature. *The Christ We Know* is a volume that would be of great value to clergy and laity alike. We heartily recommend it as a fine addition to a library. The reading and studying of this work will increase one's area of Christian knowledge and enlarge one's vision of what God has revealed to us in the person of His Son.

Ernest B. Steen.

THE INTENTION OF JESUS by John Wick Bowman. Westminster Press, Philadelphia, 1943. \$2.50.

The attempt to set forth the significance of Jesus is a task that presents a perpetual challenge to New Testament scholars. Who was He, what did He think of himself, and what was His intention for the world? The uniqueness of Jesus is revealed in the fact that these questions have been asked and answered again and again in every generation.

Dr. Bowman finds the intention of Jesus revealed in the fusion of two concepts from the Old Testament—the Messiah of the Remnant and the Suffering Servant. Both of these concepts belonged to the prophetic literature of the Old Testament. Over against the nationalistic concept of a Davidic king as the Messiah of the whole people stood the prophetic doctrine of the Remnant which God himself would save and prepare as His people. And over against the ambitious dreams of Israel as a world power stood the prophetic figure of the Suffering Servant of Jehovah. But these two concepts had remained apart and unfruitful in the development of Judaism. Jesus came to His task at the call of the prophetic voice, and He accepted this call to become the Messiah of the Remnant and the Suffering Servant of the Lord.

To express this conception of himself and His calling, Jesus adopted the term "Son of Man" as a self-designation. By the fusion of these three concepts—the Messiah of the Remnant, the Suffering Servant, and the Son of Man—an entirely new conception of the Messiah and His work came into being. Dr. Bowman contends that this conception was an original creation of Jesus himself, it was not an interpretation of the Church later attributed to Jesus. The intentions of Jesus was "the setting up of the Remnant from among all peoples and nations" through His redemptive suffering and death.

He meant to establish a fellowship of those who share in the Kingdom experience. This is seen symbolically in the Lord's supper, where Jesus gathered His own into a close fellowship and gave himself to them.

The approach and the method used by Dr. Bowman results in a vivid portrayal of the mind and personality of Jesus. It is his contention that the Church did not create this conception of Jesus, it simply handed down to later generations the conception of Jesus which those whom He had called had learned to recognize in Him. In Him the prophetic heritage of the past found a new and wider life through the spontaneity of His original spirit.

There may be many who will say that Dr. Bowman accepts too uncritically the material in the gospel sources and fails to take account of the changes in the tradition introduced during the oral period. The proponents of "thorough-going eschatology" will not agree with his interpretation. The book nevertheless is a notable contribution to the vast literature dealing with the interpretation of Jesus.

Eric H. Wahlstrom.

THE SHEPHERDESS by A. W. Hewitt. Willett, Clark & Company. 193 pp. \$1.75.

This is a book for the minister's wife, but it will perform an important mission in helping people understand what a unique, significant, and varied life the minister's wife lives in her community. It should be "must" reading for every young minister's wife; it will be profitable reading for every experienced minister's wife; it will be interesting reading for all who take up this book and start reading.

Dr. Hewitt is above all else exceedingly practical. His good judgment and common sense guarantee a wide circle of readers for all that he writes. The next outstanding characteristic of Dr. Hewitt's writing is his delicious humor. One's risibilities are below par if there is not an occasional chuckle by the reader of this book; for Dr. Hewitt sees the humorous side of nearly every situation. Still another quality in this author's literary production is his incisive, epigrammatic way of saying things. Often, he condenses into one fine sentence what the average writer would say in a paragraph.

The breadth or scope of the author's treatment is indicated by the chapter headings which introduce "The Shepherdess" as a lover, a helpmeet, an executive, a hostess, a teacher, and a public speaker.

E. C. Munson.

WORLD HISTORY, A CHRISTIAN INTERPRETATION by Albert Hyma. With exercises for student activities by J. F. Stach. W. B. Eerdmans Publishing Company, Grand Rapids, Michigan. \$1.58.

Here is a survey of world history designed to be used as a high school textbook which is a welcome addition to historical literature. Professor Hyma of the History Department of the University of Michigan has endeavored to eliminate the confusion in the minds of Christian youth who find that they learn one thing in church and in Christian homes and a contradiction of that in the "paganized literature" of their school texts where purely a materialistic philosophy of life only too frequently manifests itself. The author accepts the truths of the Bible, archeological discovery and scientific research as sources of material for historical writing. The result is a combination of scholarship and faith in which recognition is given to Christianity proportionate to the influence it has had on civilization. Thought movements are considered along with the movement of armies. Christian teachers and parents will welcome a book of this kind by so qualified a scholar as Dr. Hyma.

O. V. Anderson.

OUR ETERNAL CONTEMPORARY by Walter Marshall Horton. Harper and Brothers, 1942. \$2.00.

Dr. Horton has done a real service to American theological study by writing this book. We have had, as he suggests, "a moratorium on Christology" for a long time in this country, and students of the New Testament have been so busy with the problems of historical criticism that not much time has been left for a consideration of the message. Dr. Horton's field is not specifically the New Testament, but he is well aware of all the problems connected with the historical criticism of the Gospels. He does not minimize these difficulties, nor ignore them. But he is concerned not merely with the historical Jesus but with the meaning of His life and work for the world today. Both Jesus and the Bible are contemporary with every passing generation because they speak to the issues that confront men in every age. The statement that Jesus is "our eternal contemporary" is not meant in some metaphysical sense, for Jesus confronts every man in a personal and direct way which demands a decision for or against Him. "The extraordinary claims and promises of the Nazarene embarrass us, disturb us, as only a living contemporary can embarrass or disturb us" (p. 9).

The main section of the book is made up of three chapters dealing with Jesus as Leader, Saviour, and Victor; or, if we should use traditional terminology: Jesus as Prophet, Priest and King. Each of these is considered from the point of view of "Then and Now." The question is not simply what Jesus intended and did in His life on earth, but where is He leading us now, how does He save modern sinners, and how is His victory achieved now? The last chapter bears the title: "Who then is Jesus—?" The answer is contained in the subtopics: "Jesus as the Incarnate Word of God," "Jesus as Founder and Head of a New Humanity," "Jesus as the One Who Became the Living Christ," and "Jesus as the One Who Shall Come again."

It would be difficult, and perhaps impossible, for a man to write a book on such a vital subject as the Person and Work of Christ and expect to have all men agree with him. The few points on which we might disagree with Dr. Horton are incidental to the subject rather than central. That he says that man's state of integrity exists "so long as man retains his childlike innocence, and his nature is not corrupted by sin" (p. 134). The child bears the image of the Creator so clearly that Jesus could say: "Of such is the kingdom of heaven." In saying this Jesus contradicted the doctrine that "the Image of God is completely destroyed in the human race by Adam's Fall, and children are born totally depraved." This seems to imply that the image of God in man is sinlessness. Is not the image of God rather to be found in the fact that man is man, a human being, endowed with all the gifts which belong to his body, soul and spirit, and destined to "serve God and enjoy Him forever?" Man did not lose that image, did not cease to be a human being, even though sin has marred his human powers. "Total depravity" does not mean that man became a beast or a fiend, but that man as he stands before God, *Carom Deo*, is utterly helpless and lost. He can not, even as a child, save himself or appeal to his innocence; his only hope is in the grace of God. If man is saved "by grace alone," he must be "totally" unable to save himself. This is what Dr. Horton presents in the whole book, so it seems rather inconsistent to substitute man's native innocence for the grace of God in this particular connection.

It is a real pleasure to recommend this book both to pastors and to laymen. The language is non-technical, and the eternal gospel is here presented in modern terms to the modern age. The book is full of suggestive insights into the meaning of Christ for today.

Eric H. Wahlstrom.

SURVEYING the CONFERENCE

American Lutheran

By Arthur P. Michelfelder

Surveying the Earth with Printer's Ink

THE A.L.C. *Commentator* made its appearance in the studies and workshops of the pastors of the American Lutheran Church of May 1 as a novel service bulletin. With changing conditions it becomes necessary to use new approaches to promote the program of the Church, thus this new periodic service bulletin was welcomed as a forward step to permit every pastor to be informed on the work of the Church-at-large and to think through the challenge of the future as it is presented and suggested by those in official positions.

The *Mighty Fortress*, youth bulletin for service men, has neared its 25,000 mark, with 24,800 copies printed and mailed June 1 by the Youth Department of the Church. The men and women in the service are happy with the *Mighty Fortress* and look forward to receiving it from issue to issue.

A weekly bulletin service is furnished congregations that desire it, under the charge, with the front cover featuring the message for the day and the back cover reviewing some phase of the Church's work. The inside pages are left blank for mimeographing by the local congregation. 450,000 such bulletins are printed on a multith and distributed weekly by the Church offices. In addition to this service, 90,000 "Seed Grains" are printed by the Wartburg Press and distributed by the Church, free of charge, each month, to congregations furnishing their own bulletins.

Under the headlines, "Presenting Outstanding Protestants," the *Protestant Voice*, dated Friday, May 21, carried a pencil sketch of Dr. Ralph H. Long, member and pastor of the American Lutheran Church, introducing him to the public as "Director of Lutheran World Action; Executive Secretary of the National Lutheran Council; Sec. Treas. of the American Section of the Lutheran World Convention; visited Lutheran churches in many countries; born and raised on a farm near Loudonville, Ohio; has three sons, all following their illustrious father into the ministry." Dr. Long needs no introduction to the readers of the *Lutheran Outlook*.

"In the Holy Father's Keeping"

The Rev. Paul Freyberg, missionary, has left his station of Bileao, New Guinea, by order of the controlling military authorities for Australia and the U.S.A. He landed at San Francisco on May 4, 1943, together with Missionary Rudolf Inselmann.

The reports are that at least fifteen of the remaining nineteen missionaries at Madang are in the hands of the Japanese and perhaps all of them. Among these are the three remaining women on the field, Dr. Braun's wife and two other nurses, Miss Klotzbuecher and Sister Kroeger.

Rumors which tell of maltreatment of some of our missionaries are thought to be true. However, details are not available.

Missionary Freyberg is anxious to return to his field as soon as the doors will be open again. His prospective bride joins him in this hope and prayer. The work in New Guinea was prospering as never before when the invasion was made by the enemy, according to Freyberg.

Clippings From the Press

Chaplain Trump is a prisoner of war. Through the offices of the Red Cross of Geneva, Switzerland, it is learned that Chaplain Trump is in the hands of the Japanese in the Philippines.

Under the caption, "Chaplain a Tower of Strength," appearing in the Sunday, April 3, edition of the *Milwaukee Journal*, we read: "Lieut. Norman Emch, 41, of Columbus, Ohio (former pastor of Zion Lutheran Church, North Canton, Ohio), reached the Buna front just before Christmas. He stayed at a medical aid station about fifty yards from the front. While dressing after a bath in a creek, a sniper bullet zipped through a sleeve of Lieut. Emch's jacket without hitting him. Once, as he was holding a service at an American cemetery near Buna village, Jap snipers opened fire and the soldiers with him jumped into open graves while the chaplain flattened in the kunai grass for five minutes before he could complete the service."

Change of Address

The Rev. Richard Taeuber of Saint Paul, Minn., was made executive secretary of the Board of Foreign Missions, taking over the combined positions held by himself and the late Dr. C. V. Sheatsley. Dr. F. Braun serves

in the capacity of financial secretary in foreign missions. Pastor Taeuber has moved his offices into the offices of the American Lutheran Church, 57 East Main Street, Columbus, Ohio.

The Men of the Church

The National Federation of Brotherhoods, with Mr. L. F. Steinmeyer of Chicago, Ill., serving as president, is laying a firm foundation to enlist the "Men of the Church for the Master." A Brotherhood manual has been published and distributed, based on a four-fold plan: devotion, education, service and fellowship.

The Ohio District Brotherhood was organized June 2 in connection with the annual district convention, held at Capital University, Columbus, and joined seven other district Brotherhoods already organized. The eight are: Texas, Wisconsin, Iowa, California, Michigan, Chesapeake and Potomac (part of the Eastern District) and Ohio.

Norwegian Lutheran

By L. M. STAVIG

Two Norwegian Lutheran Governors

TWO MEMBERS of the N.L.C.A. are now serving as governors of mid-western states. They are Governor John Moses of North Dakota and Governor Edward J. Thye of Minnesota. Governor Moses is a member of the congregation at Bismarck, North Dakota, while Governor Thye is a member of the church in which he was confirmed, St. John's at Northfield, Minnesota.

On Good Friday a special proclamation was issued by Governor Moses as follows: "The coming of another Eastertide to a war-torn world recalls to our minds and our hearts the sufferings of our Redeemer, who died that His message of peace might remain as the constant hope of salvation for all men. Inasmuch as commerce is not by law prohibited on Good Friday, I do most earnestly urge all citizens to cease their usual occupations and close their places of business in observance of the sacred character of the day."

Governor Thye of Minnesota will be the principal speaker at the biennial banquet of the Brotherhood of the Southern Minnesota District which will be held at the Leamington Hotel, Minneapolis, on Sunday evening, June 6. Governor Thye has been asked to speak

on the theme, "The Lutheran Church Today and Tomorrow."

Three Sons in Service

Pastor Martin Norstad, rector of the Lutheran Deaconess Home and Hospital, Chicago, has three sons in the service. Lauris has just received a promotion from the rank of Colonel to Brigadier General, and is today styled by one newspaper as "the youngest general in the U. S. Army." Fredric Norstad is a Chaplain in the Navy with the rank of Lieutenant, Junior Grade, and Robert is an Army Sergeant.

College Commencements

This is the time of college commencements. At St. Olaf College in Northfield, Dr. Martin Cole of Augustana College, Sioux Falls, South Dakota, gave the commencement address, and Dr. Seth Eastvold, president-elect of Pacific Lutheran College, the baccalaureate sermon. Honorary degrees were given to Dr. Henrietta Larson of the faculty of Harvard University, the first woman graduate of St. Olaf to receive a Ph.D. degree; Dr. Donald Balfour, president of the Mayo Foundation at Rochester, Minnesota; Col. Adolph M. Hanson of the Army Medical Corps, stationed at El Paso, Texas, and Arthur E. Thompson, superintendent of public instruction of North Dakota.

At Augustana College, Sioux Falls, South Dakota, the baccalaureate sermon, "The Gospel for a World Under Tension," was preached by President C. M. Granskou. Dr. N. Astrup Larsen, president of the Iowa District of the N.L.C.A., gave the commencement address. The honorary degree of Doctor of Theology was given to Prof. Theodore Huggenvik, head of the Department of Religion at St. Olaf College.

Hallesby Interned by Nazis

Much concern is felt throughout the N.L.C.A. concerning the fate of outstanding Christian leaders in Norway. According to the latest reports three men who are well known in America have recently been arrested and placed in concentration camps. Dr. Ole C. Hallesby, well-known throughout our Church for his devotional books, and Vicar H. E. Wisløff are believed to be interned because of protests against the conscription of Norwegian labor for work on German fortifications. It is also reported that Ludvig Hope has been interned, probably for the same reason.

Eleven Candidates Ordained

Impressive ordination services were conducted by our general president, Dr. J. A. Aasgaard, in the closing ses-

sion of the Southern Minnesota District convention held in Minneapolis the first week in June. Beautiful Central Lutheran Church, scene of many a stirring service, witnessed the consecration of a group of eleven young men for various branches of the ministry of the Church.

Seven men just completing their work at Luther Seminary had been granted commissions in the United States Navy and left for the chaplains' school immediately following their ordination. These men are given temporary rank as Lt. jg. They were Norman G. Anderson, Richard H. Ellingson, W. LeRoy Elster, Winifred V. Johnson, H. William Sorenson, Torval G. Torvik, and Rudolph A. Ramseth.

Three of the men ordained at this service have accepted calls as missionaries of the Church, and will be sent to their fields of labor within the next few months. Hans V. Thoresen goes to South America; Luther E. Reinertson to South Africa, and Arne B. Sovik to China. Osborne Y. Bruland was ordained on a call to Mizpah, Minn.

Notes

Mr. Oscar E. Westberg, of Williston, North Dakota, president of the Brotherhood of the N.L.C.A., and for many years an active leader in the work among the men of the Synod, has recently accepted appointment as a member of the National Lutheran Committee on Boy Scouts of the American

I PLANNED IT THIS WAY YEARS AGO

I retired on June 10. That was my 65th birthday and monthly income checks from LUTHERAN MUTUAL will be coming along for the rest of my life. I'll now have plenty of time to help with many war activities, and when the war is over and peace comes I can travel and do the things I've always wanted to do.



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ation of Lutheran Brotherhoods. t of his active interest in the Boy program may be due to the fact two of his sons have earned the d of Eagle Scout.

of. Olav Lee, of the St. Olaf Col- faculty, passed away on May 22 s home in Northfield. Prof. Lee graduated from Luther College sixty years ago, and from the De- ment of Theology at Capitol Uni- ty in 1886. He served the colleges e N.L.C.A. for fifty-three years as cher of Latin and Religion. Sur- g him are five sons and his wife, is the daughter of the well-known F. I. Schmidt.

Lutheran Free Church

By H. C. CASPERSEN

Missions

THE CHARGES in the home mission eld, for longer or shorter periods idized by home mission funds, e been able to declare themselves supporting during the fiscal year ended. The pastors serving these ges are: The Reverends Lawrence mestad, Bellingham, Wash.; Ru- h H. Larson, Ballard (Seattle), h.; R. A. Hansen, Kintyre, N. D.; old A. Johnson, Columbia Heights, neapolis, Minn., and Kenneth A. erson, Barronett, Wis.

he Board of Home Missions of our ch held its spring meeting on May Augsburg Seminary, Minneapolis. e treasurer, the Rev. J. T. Quan- , reported that all running ex- es had been met and that there is ebt in that department. It had e necessary to borrow to meet ap- ations for loans in the Church Ex- ion Fund, but the indebtedness had e reduced. Some new loans were euted. The number of home mis- charges varies from year to year, present number being thirty-six, usive of the five charges above ectioned. No new field had been eed during the year, but surveys e being made for future operations. he Lutheran Board of Missions, e secretary-treasurer is Prof. Em- us A. Helland of Augsburg Semi- y, reports that the financial goal y by the annual conference last year, ely \$36,000, had been reached, and 00 additional. The mission is free ebt now. The war is naturally ppering mission activities, both in na and Madagascar. Pastor and Mrs. Konsterlie, missionaries in China, e home on a prolonged furlough; tor and Mrs. C. Vaagenes are like- e home from Madagascar. The mis- saries are temporarily serving va- t charges at home. The missionaries

that are left on both foreign fields are anxiously awaiting the change that will bring normal times again.

Among the Congregations

The Rev. C. J. Nestvold, Wanamingo, Minn., after having served two congregations there for many years, has accepted a call to Ferndale, Wash., and intends to move in August. Pastor Nestvold has served several terms of three years each on the Board of Organization of the Lutheran Free Church, a board which corresponds to the church councils of other church bodies, and as president of the same for a number of

years. The present pastor in Ferndale, the Rev. John Hjelmeland, wishes to withdraw for the time being to spend a period of rest at the Eben-Ezer Home, Everett, Wash.

The Rev. and Mrs. J. R. Gronseth, Rosedale congregation, Minneapolis, celebrated their silver wedding on Sunday, May 23. A large number of invited guests attended. Among those who spoke were Dr. Bernhard Christensen, President T. O. Burntvedt, Dr. Claus Morgan and Dr. O. H. Sletten. Mr. Cramer spoke on behalf of the board of trustees, and greetings were brought by representatives of the dif-

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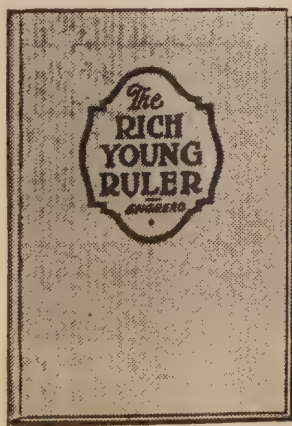
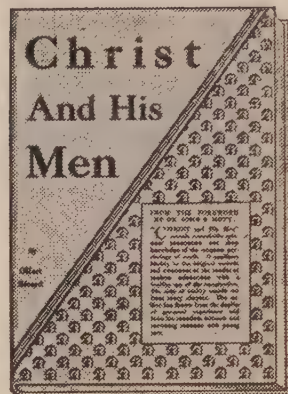
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ferent organizations in the congregation.

The cornerstone for the new church in L'Anse, Mich., was laid at the time the spring meeting of the Northern Wisconsin District was held there. The ceremony was conducted by the president of the district, the Rev. L. R. Lund of Escanaba, Mich., the pastors present assisting. The local pastor is Maurice Molvik, a Madagascar-born son of Missionary and Mrs. Molvik, who are now in Madagascar. The congregation is planning a large stone structure. The basement is completed.

Dr. Melvin A. Helland, now teacher of theology in Augsburg Seminary, Minneapolis, formerly a missionary in Madagascar, is serving the vacant charge of Christiania, Trondhjem, and Northfield, Minn., during the summer vacation. The parish became vacant by the pastor's enlistment as chaplain in the armed forces.

The Women's Missionary Federation of the Minneapolis District conducted a well attended gathering at the Spring Lake Park church on Tuesday, April 27. This is a new home mission field, six miles north of Columbia Heights, Minneapolis. The Rev. Freeman Sveem is pastor of the church.

Among the Colleges

Dr. Bernhard Christensen, president of Augsburg Seminary and College, gave the commencement address at the graduation festivities at Bethany College, Lindsborg, Kansas, on Monday, May 17. Bethany College is one of the schools of the Augustana Synod.

Dr. G. Nordberg, teacher of psychology and philosophy in Hartwick College, Oneonta, N. Y., a United Lutheran Church institution, has recently been named acting dean of the college to replace Dr. Louis F. Hackemann, who soon will leave for training at Washington, D. C., as a Red Cross director.

Dr. Nordberg has been at Hartwick College since 1931. Before that he was registrar of Oak Grove Seminary, Fargo, N. D., for fourteen years and president from 1925 to 1931.

Killed in Action

Word came recently from government authorities to the Rev. George J. Knutson, St. Petri Lutheran Congregation, Minneapolis, that his brother had been killed in action in North Africa. Pastor Knutson left immediately for New London, Minn., where the parents and other near relatives reside.

The first memorial service in St. Olaf Church, Minneapolis, Minn., in this war was held Sunday, May 23, in memory of one of the young men of

the congregation who was killed in action in the Pacific area. He was the first to be reported killed of the 135 young men who have enlisted from this church.

Augustana Synod

By ARTHUR O. ARNOLD

Augustana Synod Reveals Growth

THE REPORT of the synodical statistician shows a confirmed membership on January 1, 1943, of 275,355, a net gain of 5,769 during the previous twelve months, a percentage gain of 2.13. Total contributions were \$5,307,616.22, a gain during the year of \$346,219.25. The total per capita contributions amounted to \$19.68.

The reports submitted by the various institutions and departments to the synodical meeting in Minneapolis, June 1-5, reveal a series of adaptations to present conditions. Each review has a large section on "How the War Affects Us." The general spirit is the same: a keen consciousness of the seriousness of the situation and the magnitude of the problems involved, coupled with unswerving faith in God and its consequent optimism for the future. The times are bad, but unanimously the leaders agree that the Church is not doomed but instead is the one agency which can prevent doom from coming again upon the world.

Typical of this spirit is this excerpt from Dr. Conrad Bergendoff's appraisal of Augustana College's work:

"Christian institutions of higher learning are the officers' training schools for the work of the Church in the post-war world. These institutions must produce not only a clergy which understands the kind of a world this is and in which the message of the Church must be interpreted. They must produce also a body of Christian laymen who see the relationship of the Christian message to every sphere and activity of human life. We must not be afraid of the word 'revolution.' The early Christians realized that they were dealing with a Truth which would turn the world upside down. The Christian message today is able to revolutionize, indeed must revolutionize, human thinking and living, if it is to have effect on the world. We must dare more than ever we have done before."

The executive director of home missions, the Rev. S. E. Engstrom, says:

"Divine necessity is upon us to take the gospel to the people in every community, to the men in the army, to the workers in defense industry areas

of phenomenal growth, to every place to all people. If the Church is possessed with a true sense of mission, it will find a method to accomplish this."

Bethany College Has New President

During the last few years every college within the Augustana Synod has had a new president. A generation of stalwart leadership represented by the heads of the educational institutions has passed from the stage of active service. Bethany College of Lindsborg, Kansas, was served faithfully for many years by Dr. Ernst F. Pihlblad, who resigned three years ago because of ill health. During the past two years Dr. Emory Lindquist has served as acting president. A constitutional change was necessary to permit the election of a layman to the presidency. This detail was observed and on May 7 Dr. Lindquist was formally elected to the position. He is exceedingly well qualified for the place, being an able scholar and a genuine Christian leader.

Directory of Schools

of the American Lutheran Conference

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A Liberal Arts College of
The Lutheran Church

J. Jørgen Thompson,
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J. P. NIELSEN, Seminary President

United Danish

By H. SKOV NIELSEN

Mergers

OUR TWO CONGREGATIONS at Waupaca, Wisconsin, have decided to merge under the new name of Trinity Evangelical Lutheran Church. The present pastor of Our Saviour's Church, the Rev. Leo H. Andersen, will continue in charge. Pastor S. J. Hansen of Holy Ghost resigned some time ago to assume the management of the Anthony Children's Home at Waupaca. The combined baptized membership of the churches is 656.

A similar merger was effected in Chicago some months ago when Siloam and Gethsemane joined as Our Saviour's United Lutheran Church. These two churches had, however, previously been served by the same pastor, the Rev. Paul G. Rasmussen, now in the chaplaincy.

Indian Mission School

Enrollment in our Indian Mission School at Oaks, Okla., this past year was 292, a little more than one-third of whom are in high school. The Rev. C. M. Hansen of Council Bluffs, president of the Iowa District, preached the baccalaureate sermon and also gave the commencement address. Fifty children were cared for at the Mission home during the year.

Notes

A triple golden wedding was celebrated on Easter Sunday afternoon in a church of less than fifty members at Curtis, Nebraska. The celebrants were two brothers and a sister with their respective mates: Mr. and Mrs. Thersel Jepsen, Mr. and Mrs. Peter Jepsen, Mr. and Mrs. Chris L. Jensen. They are all charter members of the little congregation.

Commencement speaker at Dana this year was the veteran Lutheran leader and teacher, Dr. C. A. Mellby of St. Olaf. His address on "Education in Adversity" was well received and much appreciated.

Three of this year's eight graduates from Trinity Theological Seminary hail from Alberta, Canada. Harry Pedersen from Tilley is an applicant for the chaplaincy; and of the Morck brothers from Dickson Archie will serve our mission churches in the maritime provinces, with residence in St. John, N.B.,

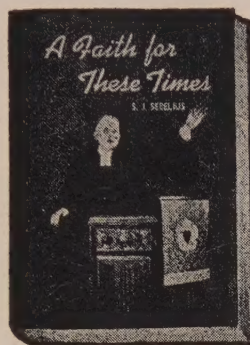
while Arnfeld goes to the foreign mission field in Colombia, South America.

Weddings are the order of the day for seminary students during late May and early June. No less than seven of this year's graduates are listed as benedicts. Among the season's brides is Miss Esther Carlsen, eldest daughter

of synod president, Dr. N. C. Carlsen. The groom is Mr. Thorvald Hansen of Westbrook, Maine, younger brother of Pastor Cornelius Hansen of Racine, Wisconsin. After Mr. Hansen's ordination on June 6, the young couple will take up pastoral work at Avoca, Iowa.

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"I have gone through your book, 'A Faith for These Times' and I am glad that your church has such fine preaching. The sketch which preceded each sermon was most interesting and illuminating." James W. Clarke, Professor of Homiletics *The Presbyterian Theological Seminary, Chicago, Illinois*.

"This unusual book of sermons contains not only a collection of strong sermons by twenty-four outstanding Lutheran ministers, but also a statement from each preacher in three or four pages, of those influences and experiences which have determined the course of his thought. In the aggregate, these personal and biographical sections become a composite philosophy of preaching." *The Christian Century*.

"Congratulations upon 'A Faith for These Times'. You made effective use of an unusual and helpful idea. I intend to make use of this book in my classes. The quality of the sermons is high, too . . . thank you for the book and be sure to get out another." Prof. John Schmidt, *Lutheran Theological Southern Seminary, Columbia, South Carolina*.

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ON THE RELIGIOUS HORIZON

Church to Play Role in Reconstruction

**Author of New Book Envisions
Important Mission of Local
Parishes in Europe**

THE CHURCH will be one of the few institutions remaining intact after the war and equipped to play a vital part in the reconstruction of post-war Europe, according to Hiram Motherwell in his new book, *The Peace We Fight For*.

A former European correspondent for the Chicago Daily News, and now a member of the post-war planning staff of the Columbia Broadcasting System, Mr. Motherwell believes that the Church can provide means for rescuing the European continent from physical destruction as well as from "moral and spiritual collapse."

"In the general anarchy," he writes, "the parish churches will often retain a high degree of authority over some of their parishioners. They will be invaluable islands of stability, provided they are given responsible work to do."

Through their auxiliary organizations, Mr. Motherwell suggests, the churches may administer the rationing of food and clothing in their neighborhoods, distribute medicinal and sanitary supplies, and provide for the care and rehabilitation of those made derelict by the war.

* * *

German Confessional Pastors Mostly in Armed Forces

Almost ninety per cent of the Confessional pastors in Germany have been mobilized for service in the armed forces, according to the well-known continental church leader, Dr. Arthur Frey of Zurich.

Asserting that the Confessional Church has been hit harder by the war than any other religious group, Dr. Frey emphasized that, despite its present silence, the Church is successfully fighting Nazi doctrines.

The Swiss leader credited the Confessional Church forces with resisting every effort to coerce the Church into accepting Nazi ideas. Because of this solid front of resistance, he said, the German Evangelical Church has succeeded in preserving itself from encroachments by the State.

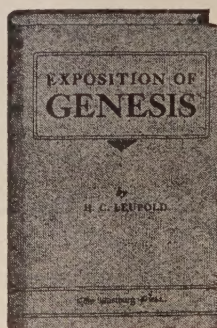
Christians and War Subject of Study

A special commission, composed of twenty-four prominent religious scholars and educators, has been appointed by the Federal Council of Churches to prepare a report on the relation of the Church to the war "in the light of the Christian faith."

Appointment of the commission was authorized at the biennial meeting of the Council, held in Cleveland last De-

cember. Findings of the commission will be advisory only, carrying no "such authority as is involved in inherent merit."

Dr. Robert L. Calhoun, professor of Historical Theology at Yale Divinity School, will serve as chairman of the commission. Dr. Conrad Bergendoff, president of Augustana College, Rock Island, Wis., is the only Lutheran educator named on the commission.



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By H. C. LEUPOLD

This volume, written by the professor of Old Testament Theology in the Lutheran Seminary of Columbus, Ohio, is a praiseworthy effort toward furnishing the English-reading Bible student a book on Genesis that will not disappoint. Although the author's comments are based on the original language, a knowledge of Hebrew is not required for the profitable use of this volume.

The standpoint of the author is strikingly conservative. All critical questions—and there are, of course, many—are pointed out and answered. Reverence for the inspired Word of God is evident on every page. Quotations from Luther are frequently inserted. Practical thoughts and homiletical suggestions abound.

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igher Standards Urged for Ministers

icago Dean Would Require Better General Education For Clergymen

THE AVERAGE Protestant minister is inadequately equipped to speak intelligibly and significantly" to his congregation because theological seminaries have neglected to require a "general education" background as a condition for enrollment, according to Ernest C. Colwell, dean of the University of Chicago's Divinity School. Writing in the current issue of the *Journal of Religion*, a quarterly published by the faculty of the Divinity School, Dean Colwell points out that a minister today needs a better general education than the members of his congregation.

Seminaries, he writes, have failed to insist that all prospective clergymen must have proper pre-theological training in the social sciences, biological science, and philosophy.

Asserting that a general education, rather than a Bachelor's degree, should be the criterion for admission to divinity schools, Dean Colwell makes the following suggestions:

1. Seminary control of pre-divinity school curricula beginning with the end of the second college year.
2. More careful check by seminaries on the source of Bachelor degrees.
3. Stiffening of general education requirements.
4. Prohibiting theological students from taking professional training before general education.

* * *

A Rules Clergy to Purchase Cars

The Office of Price Administration has formalized actions making clergymen eligible for purchase of new, low-priced automobiles.

A list of essential uses of cars, upon which eligibility for purchase of hardtopped 1942 automobiles with a manufacturer's list price under \$1,500 depends, is being incorporated in the automobile rationing regulations by an amendment issued by the OPA.

Included among eligible uses are "religious calls by practicing ministers" and "religious calls by religious actionists."

* * *

ussian Prelate Sends Greetings to Swedes

Easter greetings were sent to the Swedish people by Metropolitan Nikolai of Kiev and were published in the Russian press and broadcast over the Moscow Radio. The Russian radio also

broadcast an Easter message by Metropolitan Nikolai to Christians in countries occupied by the Nazis.

As was expected, collaborationist churchmen in the Baltic countries and on the western side of the Russian front utilized the Easter observance to pray for a united front against Bolshevism. In Russian-held territory on the eastern side of the front, Orthodox church leaders prayed for victory for Russia and for all freedom-loving peoples.

* * *

Southern Presbyterians Urge Sabbath Be Guarded

The lack of "militant concern" on the part of Southern Presbyterian

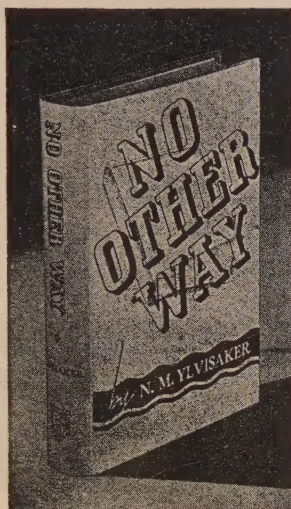
churchmen toward violations of the sanctity of the Sabbath was deplored in a report of the denomination's permanent committee on the Sabbath presented to the Church's 83rd General Assembly at Montreat, N. C., May 27-June 2.

Asserting that "disregard and violation of the Fourth Commandment are more extensive and more flagrant than they ever have been in the history of our country," the report declares:

"There apparently prevails a pacific attitude and lack of militant concern on the part of our ministers, elders, deacons, and members toward the increasing disregard and violation of the Sabbath law."

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Churchmen Oppose Fixing War Guilt

British Leaders Warn Against Policy Which May Lengthen Struggle

SEVERAL church groups in London have joined in drawing up a declaration which warns against attempts to blame the war upon innate characteristics of the German people.

The statement asserts that to hold the inhabitants of Germany responsible will lengthen the war and shorten the peace by "depriving us of support we might otherwise have received from people living in Germany, Italy, and Japan" and by "sowing fresh seeds of hatred and desire for revenge."

"A really satisfactory peace settlement must contain measures designed to prevent aggressive despotism from any quarter," the declaration states.

"It cannot be based upon the idea that any one geographical group is intrinsically bad and another intrinsically good, but must be based upon measures of justice and equal opportunity for all, upon the fundamental conception of the brotherhood of man.

"Only a settlement made in this spirit will abolish the sense of injustice upon which war and fascism feed."

* * *

Minnesota Equal Rights Bill Becomes Law

Persistent efforts by the Minneapolis Methodist Ministerial Association on behalf of the Equal Rights Bill penalizing discriminations in restaurants and other public places on account of race, color, or religion were credited with reviving interest in the measure after it had been tabled in the Minnesota legislature by dilatory tactics of resort-owning interests. Amended by the House, the bill met final approval in the Senate and was signed by Governor Harold E. Stassen.

* * *

Italians Claim Heavy Damage to Churches

The Italian Stefani news agency quotes Pietro Cardinal Boetto, Archbishop of Genoa, as reporting that seventy-two churches have been destroyed or damaged as a result of allied air attacks on Genoa.

Other Italian reports claim considerable damage to churches in Palermo, Turin, Naples, and other Italian cities. At Palermo, Luigi Cardinal Lavitrano was said to have been wounded when bombs struck his palace, rendering it uninhabitable.

Among the Genoese churches said to have suffered most severely are the Cathedral of San Lorenzo, where valu-

able archives were reported lost; the ancient church of San Siro, first seat of the archbishops of Genoa; the church of Santo Stefano, where Christopher Columbus was baptized; the churches of San Donato, Santa Maria Immacolata, and Santissima Annunziata; and the Basilicas of Santa Maria de Carigano and of the Cappuchini.

At Palermo the famous 12th century Basilica of San Francisco was reported destroyed, just a year after its restoration had been completed.

* * *

Governor Dewey Vetoes Bill Legalizing Bingo

The Wilson bill, which would have authorized local governing bodies in New York state to issue yearly bingo permits to religious, social, or fraternal organizations, was vetoed by Governor Dewey as "clearly unconstitutional."

"I could sign the bill and leave it for the courts to strike it down," Governor Dewey said. "It would be shirking my duty, however, should I ignore the clear mandate of the constitution and pass the responsibility to the courts."

* * *

Delaware State Recognizes Christian Science Practice

The practice of Christian Science has been given legal recognition in the State of Delaware under a bill signed by Governor Walter W. Bacon.

The measure provides "that it will be lawful for any person treating human ills in accordance with the tenets of Christian Science to make an adequate charge for any services so performed."

* * *

Danish Bishops Send Greetings to Iceland

A message of greeting to the Church in Iceland was recently broadcast over the radio by Bishop Hans Fuglsam Damgaard of Copenhagen, Primate of the Danish Lutheran Church.

Speaking on behalf of all the Danish bishops gathered in Copenhagen for a meeting, the Primate pointed out that the bishops had recently issued messages expressing brotherhood and unity with the Church in Sweden, Norway and Finland.

* * *

Churches Are Warned of Spread of Cults

"Churches must have a full-orbed gospel to meet the spread of 250 cults and sects within the United States," Prof. John E. Kuizenga of Princeton Theological Seminary recently told the Philadelphia Ministerial Union of Philadelphia.

"These cults," he insisted, "divert money and spiritual energy. The Churches must save men from eccentric bypaths."

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160.00	6	2.91
200.00	7	3.02
250.00	8	3.15
320.00	9	3.30
400.00	10	3.50
500.00	11	3.72
600.00	12	4.02
700.00	13	4.40
800.00	14	4.85
900.00	15	5.28
1,000.00	16	6.00